

# Iqbal's Philosophy and Education

MIAN MUHAMMAD TUFAIL



**THE BAZM - I - IQBAL**  
Club Road, Lahore

# **IQBAL'S PHILOSOPHY AND EDUCATION**

MIAN MUHAMMAD IQBAL

A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Degree of Doctor of Philosophy, University of  
Toronto, in the Department of Education, in 1964

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With deep reverence

TO

My Teacher

**The Late PROFESSOR M.M. SHARIF**

## PREFACE

Iqbal is regarded as one of the profound thinkers of the present century because of the recognition of the value of his philosophy. This philosophy embodies such principles as are possible of application in every area of human experience and endeavour. The fact that education is an important aspect of human experience and the consideration that Iqbal did not express his views specifically on educational problems justify the attempt in the present study to imply and infer Iqbal's probable educational views from his philosophy. In order to judge their comparative value, the inferred views have been compared and contrasted with the educational ideas of a prominent thinker, John Dewey.

The method used in this study consists of reviewing the pertinent available literature, both by and about Iqbal and Dewey. The study has been delimited, firstly, to those aspects of Iqbal's philosophy which have a bearing on education, secondly, to a few major educational problems, and, lastly, to Iqbal's comparison with Dewey's ideas only.

Iqbal (1873-1938) received both Eastern and Western education, at home as well as abroad. He pursued at first teaching as a profession but afterwards switched over to law. He based his philosophy on the teachings of Islam, and systematically developed it with due regard to the ancient, medieval and



modern philosophy, and other advanced domains of human knowledge. He expressed his philosophy mainly in verse, in Persian and Urdu, in addition to his prose writings in English and Urdu. His influence was varied and widespread, especially in the Indo-Pakistan sub-continent. He took a keen interest in the political, religious, social, and cultural life of the country with an emphasis on activity and change. He tried to reinterpret Islam in its relation to Philosophy and Science as applied to man's activities in his daily life. Many prominent leaders, thinkers, and writers represent his influence in political, social, religious, literary, and educational activities in the Indo-Pakistan sub-continent. His influence abroad is exhibited through the translations of his works in many foreign languages.

In the realm of philosophy, Iqbal thinks that knowledge of reality is possible through perception, intellect and intuition. They are not opposed to each other; rather they supplement each other. Through intuition one knows the nature of man and of reality. Reality and life consist of individual egos. There is a gradation between them due to their stages of evolution. Man is relatively the highest ego. God is the Ego of the universe. Reality as ego is not fixed, but is constantly changing. It is purposeful and directive. It moves progressively towards perfection in knowledge, power, creative activity, and freedom, all of which are attained by becoming immortal. The progress of the ego requires a system of values. Values, for Iqbal, stem mainly from the belief in the unity of God, and the possibility of the individual's development. The values are highly pragmatic. All aesthetic,

moral, social, political, and economic values are different aspects of religion. Religion represents the philosophy of life and action.

From Iqbal's point of view, the development of the individual as a unique entity is the ultimate aim of education. The proximate educational aims, curriculum and method are not fixed. They are determined by an intelligent analysis of the actual situations which involve both the individual and the environment. Such a conception of education enhances the teacher's responsibilities as a guide and leader. The viewpoints of Iqbal and Dewey differ basically in the philosophy of the ultimate aim of education. The former emphasises continued life with definite characteristics, while the latter emphasises rich life as long as one lives. They agree in their viewpoints in the practical application of their philosophy in the educational situations, on the problems selected here mainly for their similarity, because both of them emphasise purposeful activity in changing situations. Iqbal's views, if elaborated, can provide suggestions for the solution of different educational problems facing the world today, particularly of those countries where Islam is a dominant factor in culture.



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## Chapter I

### INTRODUCTION

#### A. Nature and Significance of the Problem

The problem to be dealt with in this study is "Iqbal's Philosophy and Education." One may doubt at the very outset that Iqbal expressed views about education, and while it is true that he did not put forth his ideas about education in a formal way, no student of Iqbal's philosophy can escape the conclusion that his philosophy has significant educational implications. Iqbal's philosophy embodies a system of interrelated assumptions, consciously or unconsciously embraced, which are so basic and universal in their scope as to be capable of adoption in every area of human experience and endeavour. Thus, it inevitably applies to education.

Iqbal (1873-1938) was one of the profound thinkers of the present century, and his ideas have made a great impression, especially in the Indo-Pakistan sub-continent. In his presidential address at the annual session of the Muslim League held in Allahabad (India) in 1930, Iqbal stated : "I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-Government within the British Empire, or without the British Empire, and the formation of a consolidated North-West Indian Muslim state appears to me to be the final

destiny of the Muslims at least of North-West India.”<sup>1</sup> It is natural that such a great thinker whose imagination conceived such a broad and yet a definite plan should take into account all the problems which would be faced in the implementation of the plan, and that he should give some suggestions for the solution of those probable problems. Iqbal himself derided that type of philosophy the main concern of which was futile abstractions and endless speculations, which was unconcerned with man's personality, his practical life and the universe, his home. Thus Iqbal has tried to build a well-knit and consistent philosophy with man and his universe as its central core. For this reason, it is hoped that a careful analysis of his ideas in this study may lead to the formation of some principle that may help in the solution of man's problems through education.

It is also important to note that Iqbal played a significant role in promoting an intellectual revolution among the Muslims of the Indo-Pakistan sub-continent, and this heralded the emergence of the Muslims as a definite and separate political force, conscious of their national destiny. In the nineteen twenties and thirties up to the time he was allowed by Providence to continue his work, he was busy in working out the ideological foundations of the new awakening among the Muslims. All his poetical works, public addresses and writings were directed to the central task of inculcating in the Muslims a sense of their historic mission. Thus, with the establishment of Pakistan, which was a dominating passion with him, especially in the latter days of his life, his works, both poetical

1. Quoted by Iqbal Singh, *The Ardent Pilgrim, An Introduction to the Life and Work of Mohammed Iqbal* (Calcutta, Orient Longmans, 1951), pp. 150-1.

and philosophical, with all their application and implication, have assumed greater significance and utility in the life of the new nation.

The educational aspect of Iqbal's philosophy has been chosen purposely. For education is one of the most important means for maintaining the life of any society, and the chief agency for attaining national unity. Hence, it is through education that the ideas of Iqbal will influence the life of the nation. Education may be viewed as the sum total of all cultural forces which play upon the life of the individual and the community. It consists of all those formative social and personal influences which shape and powerfully modify the ideas and conduct of individuals and groups.

The creation and establishment of Pakistan as an independent and sovereign state in 1947 produced new hopes and ideals in the nation. All thoughtful citizens realise the need and importance of education in helping the people to take their due place in the comity of nations. The people feel that the present system of education, which is the legacy of the British rulers, is not suitable for their needs. Government authorities as well as intelligent leaders appreciate the necessity of reconstructing the existing system of education in accordance with the needs of the country, and traditions and ideals of the people. It is true that more educational facilities have been provided since the independence of Pakistan but these facilities are neither adequate nor suitable.<sup>2</sup> There is no clearly formulated, well-thought-out and sound philosophy of education to guide the educational

2. Government of Pakistan, Planning Board, *The First Five-Year Plan, 1955-1960* (Karachi, 1956), pp. 397-403.



reform in Pakistan. Educators in Pakistan do not fully realise the significance of a definite philosophy of education, for it is seldom included in the curriculum of teacher-training institutions. A little reflection will show the necessity and importance of a systematic and guiding philosophy of education for the modification or reconstruction of the present system of education.

Iqbal does not provide any definite educational philosophy or methodology of education. But his philosophy certainly reflects the culture, ideology, hopes, ideals, and aspirations of the people of Pakistan, and as such the educational implications of his philosophy may determine the directions which the new education in Pakistan should follow. In his writings, Iqbal directs our attention to fundamental principles and important facts about the universe and man's personality and his practical life. It is the purpose of this study to infer from his thought his probable views about education and see to what extent these views are compatible with Dewey's modern progressive philosophy of education. By sharing these views with fellow teachers and other educationists, supervisors and administrators, it is hoped that they may be used to help form a sound philosophy of education upon which the national system of education for Pakistan can be constructed. This study may also help in understanding more deeply and clearly the theory and practice of education in other countries, because, like all great and creative poets and thinkers, Iqbal has an appeal which transcends geographical limits, and his message is one of universal application.

Every coherent system of thought has a message

for education. The writer has reason to believe that Iqbal has a point of view and a philosophy of life which may be of great value for education—one which can infuse a new life and vitality into education. In so far as Iqbal's ideas serve to build a sound philosophy of education, they are valuable for sound educational practice. Most often the success of an educational practice depends largely upon the soundness of its underlying philosophy.

On the basis of the above discussion, an attempt is here made to infer Iqbal's educational ideas from a study of his philosophy. Moreover, only those ideas have been included which, it is felt, Iqbal would have expressed had he himself written specifically on education. These implied ideas are compared and contrasted with Dewey's philosophy of education so that the reader may judge the comparative value of educational ideas of Iqbal. To sum up, Iqbal's implied educational ideas may help to frame a sound and consistent philosophy of education based on the traditions and culture of Pakistan. Further, this study may provide those who control educational activities with a philosophical insight into the educational ideas of the man whose vision resulted in the truth of Pakistan. Finally, this study may also stimulate critical thinking about educational problems among the teachers, educational administrators and supervisors of Pakistan and other countries.

## **B. The Method of the Study**

The nature of a study determines the method to be followed. The method employed in studying the

present problem consists of reviewing the pertinent literature by Iqbal and about Iqbal, written in English, Persian and Urdu. To this is added the study of philosophy in general and philosophy of education in particular. The material studied consists of books, magazines and articles. All possible efforts have been made to consult the available literature which has any bearing on the problem.

The study of literature is supplemented by an analysis of the implications of Iqbal's views about educational problems; and, finally, an attempt is made to compare and contrast Iqbal's views with Dewey's philosophy of education.

The following procedure has been adopted for the study: First of all, the nature, significance, method, and limitations of the study are stated. This is followed by a short biographical sketch of Iqbal. Efforts are made to trace the development of his thought and determine the forces and influences which shaped his thinking and helped him to propound his philosophy. His chief works are mentioned, and the influence which Iqbal exerted on the minds of the people and social problems is discussed.

This general approach serves as an introduction to the study of certain aspects of Iqbal's thought such as epistemology, metaphysics, and axiology, which are of special interest for the purpose of the study. It may be noted that Iqbal constructed his philosophy with due regard to the teachings and philosophical traditions of Islam, the more recent developments in the domain of human knowledge and criticism and an appreciation of ancient, medieval, and modern philosophical thought. Important topics in his epistemology

are the possibility of knowledge, value and importance of knowledge through sense-perception, and compatibility and mutual harmony between knowledge gained through reason and knowledge attained through the perception of the *Qalb* (heart) or intention. In metaphysics, his views about the nature of man, nature of reality, and the concept of God are dealt with. Axiology represents the nature of value and different spheres of value systems with their significant aspects, as, for example, ethics, politics, economics, and religion.

This analysis of Iqbal's thought serves as a foundation for building an educational theory compatible with his views. From the philosophical bases, Iqbal's views about the nature of some of the vital problems in the philosophy of education are discussed. Some of the aspects of an educational philosophy which are discussed in this study are : education as a social institution, the nature of the pupil, educational aims and curriculum, methods of instruction, evaluation, teacher-pupil relations, and school and social progress. With these topics, Iqbal's probable views about educational problems will be compared and contrasted with Dewey's philosophy of education.

### C. Limitations of the Study

Iqbal developed his philosophy in a peculiar culture and ideology. Many forces acted upon him, but they influenced him in a unique way. His philosophy is unique and novel and cannot be identical with, or entirely dissimilar to, the philosophy of any other thinker of the present century. In the same way, the educational implications of his philosophy may or

may not coincide with the ideas of the modern philosophy of education.

The study has been delimited in certain respects as follows.

First, the study deals with the implications of Iqbal's philosophy to some of the major problems of educational philosophy. Therefore, it deals with only those aspects of his philosophy which have a direct bearing on education. The treatment of his philosophy is therefore not exhaustive but limited within this frame of reference. There is no contention to discuss at full length the multifarious problems of his philosophy. Secondly, an effort has been made to include the major problems of educational philosophy, and these in no way exhaust all such problems. Thirdly, Iqbal's probable views have been compared and contrasted with only the educational ideas of Dewey on these problems, and hence no other philosopher or his philosophy has been involved in the discussion. Lastly, the implied educational ideas are not in any way the philosophy of education which is necessarily recommended for practical application in Pakistan or in any other country. The present study is simply an inference from Iqbal's thought, and any of the implied ideas may be accepted or rejected. Whether some or all of these ideas suit the educational system of a particular country would constitute the subject of a separate study.

It is the writer's belief that only from a coherent philosophy can follow an educational philosophy which is consistent both with itself and with the underlying philosophy. An attempt has been made to reflect on the problems of educational philosophy

and imply and include only those which seem to be consistent with Iqbal's philosophy. Iqbal has a coherent and consistent philosophy, and a conscious effort has been made to guard against subjective insertion of ideas into Iqbal's writings. Moreover, the available literature of or about Iqbal has been relied upon for this study. The study would have been richer and more comprehensive if access had been possible to all the possible sources.



## Chapter II

### LIFE AND THOUGHT OF IQBAL

A great Orientalist in his introduction to the translation of Iqbal's book *Rumuz-i Bekhudi*, writes about Iqbal: "When the future historian proposes to analyse the causes that determined and conditioned the emergence of Pakistan, he will be bound to take into account the personality and writings of a man who is regarded by some as the creator, and by many as the principal, or a principal, advocate of the creation, of that great power."<sup>1</sup>

Such significance is attached to the link between the history of the Pakistan movement and the life and thought of Iqbal. The link between his philosophy and life is even stronger. Hence it will not be out of place to give a brief biographical sketch for proper and better understanding of his philosophical and educational ideas.

#### A. A Biographical Sketch

Iqbal's life serves to provide a noble and inspiring story of the heights to which human intellect can soar in spheres widely apart. To give the life history of a great and versatile genius in a brief sketch is like an attempt to paint a landscape on a postal stamp. His

1. A. J. Arberry, *Mysteries of Selflessness : A Philosophical Poem by the late Sir Muhammad Iqbal* (London, John Murray, 1953), p. ix.

towering personality had many facets, each superb in itself. Hence, only the significant can be mentioned here.

For people migrating from the state of Jammu and Kashmir, either to seek political asylum from oppression or to search for fresh grounds for their adventurous spirits, Sialkot, a town in West Pakistan, on the border of the state, has for centuries provided the first halting place. Sialkot town, which is to-day a great centre of industries in Pakistan, contains a large number of Kashmiri families. Iqbal's grandfather, Muhammad Rafiq, left his ancestral home of the village of Looehar and came to settle in Sialkot. Iqbal was born in this town on the 22nd of February, 1873, in a pious middle-class family. His father, Shaikh Noor Muhammad, was at the time of Iqbal's birth carrying on business in Sialkot.

About his childhood the details are scanty, but what is certainly known about it is his many-sidedness. He was an inquisitive and deliberative child; one who thought for himself and was very much master of himself.

When Iqbal grew up, the question of his education began to worry the family. His father followed the established practice and sent him to a mosque to learn the Qur'an. Afterwards, he was sent to a Mission School. Iqbal shone in the school by winning prizes and scholarships. After a distinguished career at school and passing his Matriculation examination, Iqbal joined the Scotch Mission College in the same town for his Intermediate studies. He passed his first University examination from the Scotch Mission College in the year 1895 and migrated to Lahore, the

capital of the province, for his higher studies in the Government College. About that time, Lahore was fast developing into a great intellectual centre. Urdu was replacing Persian. Several societies were sponsored to encourage the development of Urdu; occasionally some of these societies organised poetical symposia. Iqbal recited his poems at the meetings of the literary society whose membership was limited to prominent literary figures of his time. Some of these poems were published in the local journals and served to introduce Iqbal to a wider circle all over the country.

The first important poem which Iqbal read at a large gathering was at the annual meeting of the Anjuman-i Himayat-i Islam (Society for Helping the Muslims) of Lahore in 1899. It was *Nala-i Yatimee* (*Cry of Orphanhood*). At the same meeting next year, he recited *An Orphan's Address to the 'Id Crescent*.

Iqbal obtained his Master's degree in Philosophy in 1899 under the guidance of Sir Thomas Arnold. The same year he was appointed as a Lecturer in Philosophy in the Oriental College, Lahore. Later on he moved to the Government College, Lahore, as a Reader in Philosophy. This was a period of intensive studies and prolific production. Iqbal's position as a poet of renown in the Indo-Pakistan sub-continent was fully established. He also brought forth his first book, which happened to be the first book in Economics in Urdu language at that time.

On the advice of Sir Thomas Arnold, Iqbal, after six years of teaching, left for Europe for higher studies. This was in 1905. He was admitted as an advanced student of Philosophy in Trinity College, Cambridge University. He joined Lincoln's Inn for the Bar.

He continued his research at Hiedelberg and Munich in Germany. In London he taught Arabic Literature for some time and delivered a series of public lectures on Islam. Their summary was reproduced in all the leading newspapers in England. He obtained his Master's degree from Cambridge and his Doctor's degree from Munich for a thesis on "The Development of Metaphysics in Persia." He was called to the Bar in 1908.

He joined the Government College, Lahore, as a Professor of Philosophy and English Literature. He was allowed to practise law also. Two and a half years later, he resigned his post from the educational service of the Government College of which he had become an outspoken critic. The Principal of the College and his friends and relatives tried to dissuade him from this decision, but his mind was made up because "he felt he could not freely express his ideas while in Government employment."<sup>2</sup> However, he continued to take active interest in education all his life. He was associated with the University of the Panjab. He acted for years as Dean of the Faculty of Oriental Studies and Chairman of the Department of Philosophy. He also took a keen interest in Jamia Millia of Delhi.

He continued to live in Lahore, earning enough as a lawyer to defray his very modest expenses, while devoting himself chiefly to his study, thought, writing poetry, and talking with a continuous stream of callers to whom he was always accessible.

Iqbal concentrated on proclaiming and elaborating

2. Iqbal Singh, *The Ardent Pilgrim : An Introduction to the Life and Work of Mohammed Iqbal* (Calcutta, Orient Longmans, 1951), p. 60.

his message of dynamic activism, of a potentially glorious future, and of the supreme value of Islam. He published his *Asrar-i Khudi* in 1915 and three years later followed its companion volume *Rumuz-i Bekhudi*. He soon became recognised as an outstanding thinker and *litterateur* of India and gradually acquired a prestige among the intellectuals and middle classes. By 1922, he was important enough to be knighted by the Government "in recognition of his pre-eminent contribution to literature."<sup>3</sup> While writing poetry Iqbal's versatile genius allowed him to devote attention to politics also, and in the next ten years he emerged into the public life of his province and Muslim India. In 1927, his friends persuaded him to stand for the Legislative Assembly, the Provincial Parliament, to which he was elected. In 1927, he gave his evidence before the Simon Commission which was visiting the sub-continent in order to suggest a political reform for the sub-continent.

In 1928-29, Iqbal delivered lectures on Islam at the Universities of Madras, Hyderabad, and Aligarh. In these lectures he made statements that reflect his own philosophy. These were published under the title of *Six Lectures on the Reconstruction of Religious Thought in Islam*.<sup>4</sup> They are a precious contribution to Islamic literature and brought recognition to him as a leading thinker of the East. These lectures attracted wide attention and impressed Lord Irwin and Lothian of Oxford University. He was selected for the Rhodes Lectureship in 1935 and

3. Ibid., p. 107.

4. Later on a seventh lecture, "Is Religion Possible?" was added and the book was published by the Oxford University Press in 1934 under the title *The Reconstruction of Religious Thought in Islam*.

was invited to give a series of lectures at Oxford. He accepted the invitation, but the engagement had to be cancelled owing to his failing health.

In 1930, he presided over the annual session of the Muslim League at Allahabad and proclaimed that the safe future of the Muslims with their distinct cultural and spiritual urges lay in a separate homeland. In 1931-32, he attended the London Round Table Conference on Indian Constitution, and as an active member made substantial contributions to the deliberations of various committees. On this occasion he visited Spain, Italy, and Egypt. In 1932, he presided over the annual session of the Muslim Conference and delivered a thought-provoking address. He was for many years the President of the Punjab Muslim League. In 1933, he visited Afghanistan at the invitation of King Amanullah to advise his Government on educational affairs and the reorganisation of Kabul University.

Iqbal developed kidney trouble in 1924 and was cured under the treatment of Abdul Wahab Ansari, an Indian physician. After that he kept in fairly good health until 1934, when as a result of exposure he got a throat infection which finally resulted in loss of voice. Every possible treatment failed. In 1937, he developed a cataract in his eye. In spite of periods of comparatively good health, the last phase was embittered by constant ill-health. But as regards his creative activities, this period was productive.<sup>5</sup> He was at that time planning to write two books: "The Reconstruction of Muslim Jurisprudence" in English prose and "The Book of an Unknown Prophet" in

5, Between 1924 and 1937 he brought forth eight books,



English rhymed prose, both of which could not be completed.<sup>6</sup> His illness took a serious turn on the 25th of March and he breathed his last in the early hours of 21st of April, 1938, honoured by many thousands throughout India. Seventy thousand people followed his funeral procession and joined in the prayers. In his death the nation lost "a poet and a philosopher who was also a fine prose-writer, a great linguist, a remarkable jurist, a well-known lawyer, a leading politician, a front-rank statesman, an esteemed educationist, a respected teacher and a great art critic."<sup>7</sup>

## **B. Sources and Development of His Thought**

It is a well-recognised fact that a great genius has the capacity to assimilate ideas from all sources and make them his own. He does not copy or translate, but weaves them into the texture of his own cognition, fits them into their proper places relative to his own characteristic and independent ideas and judgments. From them all he produces a unified and well-ordered system. It is the same with Iqbal. Whether we read his poetical works or other writings we are astonished at the magnitude of his intellectual powers, by the depth of his knowledge, the breadth of his outlook ; by the thoroughness of the classical as well as modern foundations of his philosophy and religion.<sup>8</sup> He had pondered deeply over the highest and most fundamental problems of life and death as a

6. Syed Nazir Niazi, "Allama Iqbal ki Akhri 'Alalat," *Risala Urdu*, Iqbal Number (Hyderabad Deccan, Anjuman Taraqqi-i Urdu, 1938), pp. 318-9.

7. Syed Abdul Wahid, *Iqbal : His Art and Thought* (Lahore, Ashraf, 1948), p. 2.

8. This was perhaps due to his wide reading which was made possible by his mastery of six languages besides his local dialect. He knew Arabic, English, German, Persian, Sanskrit, and Urdu.

true believer, as a philosopher and poet. This combination of all three in one and the same individual is rare and, when it occurs, one can be sure of some startling results and discoveries. What he thinks as a philosopher and experiences as a devout believer, he can express in a forceful language which finds a ready response in the heart as well as the mind of the reader. Iqbal possessed yet another characteristic essential to genius. He always kept an open mind, ready to change his ideas and judgments according to fresh advances in human knowledge. He sets down as the basic principle of all inquiry that :

"...there is no such thing as finality in philosophical thinking. As knowledge advances and fresh avenues of thought are opened, other views, and probably sounder views than those set forth in these lectures, are possible. Our duty is carefully to watch the progress of human thought, and maintain an independent critical attitude towards it."<sup>9</sup>

No one who reads Iqbal's works carefully can fail to notice that he always kept himself informed of the trends of thought in almost all important branches of knowledge. It is perhaps not surprising that he was abreast of the current problems and developments in philosophy and literature, as these were, so to speak, his professional spheres of interest. Moreover, he had studied the past history and contributions of each significant branch of knowledge related to religion, philosophy and literature. Hence it is probable that he might have been influenced by the thought of other thinkers.

As Iqbal in his philosophy deals with matters concerning mankind, other thinkers in the East and

9. Sir Mohammad Iqbal, *The Reconstruction of Religious Thought in Islam* (London, 1934), p. vi.

the West, both ancient and modern, have given their thoughts to the same problems considered by Iqbal. To trace the affinities of Iqbal's thought with those of other great thinkers is in itself an extremely hazardous task, but to trace the sources of his thought is more so. Anyhow, if one is able to determine the similarities, then these may in some instances enable one to guess and understand the sources of Iqbal's thought. But one should not rush towards hasty conclusions, because "Sir Mohammad Iqbal, in spite of his learning and wide reading, is no mere echo of other men's ideas, but is distinctly an original thinker."<sup>10</sup>

The development of Iqbal's thought passes through three periods. It is, however, not easy to draw a clear line between these periods. Nevertheless, each period as a whole bears a few features by which it is definitely distinguishable from the remaining two. But before taking up each period singly, it seems advisable to discuss one element which seems to be continuously influencing and shaping Iqbal's thought throughout all the three periods.

There is not doubt that Iqbal was throughout his life a devoted student of the Qur'an. The more he observed the conditions of contemporary society, both Eastern and Western, which was fast moving towards its own destruction either through inactive life devoid of struggle or through extreme materialism, the more convinced he became that the misguided humanity could be saved through completely accepting the teachings of the Qur'an as interpreted in the life of the Prophet himself. For him, religion is not a

10. Sir Thomas Arnold, *Islamic Faith*, p. 77, as quoted by S.A. Vahid, *op. cit.*, p. 85.

departmental affair; it is neither mere thought nor mere feeling nor mere action. It is an expression of the whole man.

There is a little incident in his life which is thought to have changed his whole outlook and made him conscious of his duties and responsibilities. The incident was narrated by Iqbal himself to Allama Sulaiman Nadvi while they were going to Kabul in 1931 to advise the Afghanistan Government on the organisation and administration of Kabul University. He said that his father was much pleased to hear his daily recitation from the Qur'an. On the assurance that Iqbal would carry out the instructions to the best of his ability, his father one day advised him to try, firstly, to feel while reciting from the Qur'an that God was talking to him and, secondly, to carry His message to humanity. The Allama points out that that is really the essence, the content and elaboration of all his writings. He studied the Qur'an in the light of his father's advice and all his writings stand evidence to the fact that he tried to fulfil his promise to the best of his ability. When he thought of even a humble follower of the Prophet he cried out :

"None knows the secret that the Believer

Though he seems to be the reader, is himself the Book."<sup>11</sup>

Iqbal has left copious notes in his writings to enable the reader to trace the connection between his philosophy and the Qur'an. The citations from, and references to, the Qur'an in Iqbal's writings are numerous and one cannot help but invite the reader to examine Iqbal's works.

11. Quoted by Dr. H.H. Bilgrami, *Glimpses of Iqbal's Mind and Thought* (Lahore, Orientalia, 1954), p. 119.

Similarly, Iqbal draws a great deal upon the traditions of the Prophet for the development of his thought. Whenever Iqbal praises hardiness, it is supposed that he is borrowing ideas from modern European thinkers, but he has himself said :

"Thou art afraid of trouble, the Prophet hath said :

To a man the day of trouble is but the day of purification." <sup>12</sup>

When describing the Muslim conception of Time, Iqbal always used to refer to the Prophet's saying : "Do not vilify time, for time is God."<sup>13</sup> About the concept of Ego which is the basis of Iqbal's philosophy, there is a well-known saying : "He who knows his self knows God." As regards the development of the ego the Prophet has prescribed for this : "Create in yourselves the Divine attributes." He who comes nearest to God is the completest person according to Iqbal. Similarly, the Prophet's whole life was spent in action, which is the core of Iqbal's philosophy.

The first period of Iqbal's mental development extends from his childhood to about 1908. During the period of his studentship, Iqbal received various influences, one of the most powerful being that of his parents at home. His father was an honest and God-fearing man with a great love for learning. He had many scholar friends, who gathered for studies or discussion at his business premises. Iqbal often attended these discussions, listening quietly. These attendances, in part, created in the mind of the inquisitive youth a love for learning and research. His mother was a quiet, old-fashioned lady, religious in her outlook.

12. Quoted by S.A. Vahid, op. cit., p. 92.

13. Sir Mohammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 10.

Iqbal was deeply attached to her and her influence was great in moulding his character and thought and giving it a religious tinge.

In the first period, Iqbal's thought and especially his poetic thought has its sources in Plato and his followers. "This Platonic conception [of man's life and universe], as interpreted by Plotinus, adopted by the early Muslim scholastics and adapted to pantheism by the pantheistic mystics, came down to Iqbal as a long tradition in Persian and Urdu poetry and was supplemented by his study of English romantic poets."<sup>14</sup> In the first phase, therefore, he cannot be considered to have been very original. He was simply conveying to the public in beautiful notes what he received as a heritage of history. His early poems composed in the traditional style were verses on Nature and love of the typical Urdu lyric. For the most part, he gained inspiration from Anis, Ghalib, Hali, Bedil, Akbar, Dagh and the well-known Persian poet Hafiz. He admitted their greatness and as a token of gratitude and devotion wrote poems in their praise in his book *Bang-i Dara*. Similarly, he wrote some beautiful poems on Shakespeare and Hindu patriots and leaders. At that time Iqbal sent his verses, mostly lyrics, to a well-known Urdu poet, Dagh, for correction. Although these lyrics lacked the breadth and maturity of later works, after correcting some poems Dagh wrote back to Iqbal that his poems needed no revision.

When Iqbal came to Lahore for further studies, he came under the influence of, and received further encouragement from, Sir Thomas Arnold, a famous

14. M.M. Sharif, "Iqbal's Conception of God," *Iqbal as a Thinker* (Lahore, Ashraf, 1944), p. 109.



writer, who was a Professor of Philosophy at the College at that time. He recognised Iqbal's gifts of heart and intellect. While Moulvi Mir Hasan's (Iqbal's mentor at school) influence and guidance had given Iqbal a deep insight into Muslim culture, Sir Thomas Arnold's company introduced to him all that was and is best and noblest in Western thought. At the same time, he initiated him into the modern methods of critical studies.

At the turn of the century the political movement for Indian freedom was very brisk. The intellectuals and political leaders were very enthusiastic. Iqbal was also attracted to the surging nationalism of the day, and wrote poems (*The Indian Song, The New Temple, The Himalayas, My Country*, etcetera) expressing the ideal of Indian unity and Indian freedom. He appealed strongly for Hindu-Muslim solidarity and pleaded for inter-communal co-operation in his Islamic poems also, which were sponsored by the chief local Muslim society.

But besides these poems which depict the political conditions of the country, there are other poems of the same period. They reveal Iqbal's temperament, mental restlessness and search for truth. There was doubt, indecision, dissatisfaction, and inquisitiveness in his mind. He wanted to understand the nature of life and its realities. Poems like *The Lamp and the Moth, The Child and the Lamp, The Sun, The New Moon, The Stars, The Bank of Ravi River*, and *A Wave of the River*, reveal this attitude of the poet.

With this restlessness and inquisitiveness of mind and heart, Iqbal left for Europe for higher studies in the hope of solution of the state of indecision and

confusion and satisfaction of curiosity. There he began to see the larger horizon of things and to move in spacious realms. His three years' stay in Europe played a great part in the development of his thought. It was a period, not of deeds, but of preparation. The libraries of Cambridge, London and Berlin with all their wealth of knowledge and information were accessible to him. Iqbal read voraciously and discussed matters with the European scholars.

Besides this, Iqbal studied the political and social conditions in Europe. Certain aspects of European life made a forceful impact upon his sensitive and brilliant mind. First was the immense vitality and activity of European life. Second was the vision of the tremendous potentialities and possibilities before human life. These two influences energised his spirit, strengthened his will and brought in their wake a political faith in him. He began to emphasise action, activity and self-affirmation rather than passivity, indifference and self-negation. Thirdly, Iqbal saw grave limitations in the capitalistic system of business enterprise devoid of human feelings, and in narrow and selfish nationalism, which was the root cause of most political troubles in Europe. He had seen much of value in certain phases of European life, yet it could never be a model for a truly good society. Iqbal felt with ardour that thousands of young Indians, who were devoting themselves simply to copying Europe, were misled. For his culture had inspired Iqbal to look for certain values and virtues that even Europe did not have; in certain respects, the West was good, but in certain respects East taught better.

The second period of Iqbal's mental development

may be dated from about 1908 to 1920. From 1905 to 1908, Iqbal studied philosophy deeply, under McTaggart and James Ward at Cambridge. During this period he made a critical study of philosophical, cultural, literary and linguistic movements of the Middle East and especially of Persia in connection with his thesis entitled "The Development of Metaphysics in Persia." The influence of McTaggart and James Ward on Iqbal failed to make itself felt till after his return from Europe. While he was there he remained a pantheistic mystic. This is corroborated by McTaggart in his letter to Iqbal on the publication of Nicholson's translation of Iqbal's *Asrar-i Khudi* (*The Secrets of the Self*). "Have you not changed your position very much?" inquires McTaggart and adds: "Surely, in the days when we used to talk philosophy together, you were much more a pantheistic and mystic." The fact that Iqbal himself quoted this remark in one of his articles without any challenge proves that he regarded this remark as true of his position.<sup>15</sup> In 1908, however, Iqbal began to appreciate McTaggart's conception of personal immortality. He also saw an identity between the theistic pluralism of Ward and the metaphysical position of Rumi, and he soon became a theistic pluralist himself.<sup>16</sup> A little later, Rumi is adopted by him as his spiritual leader.

It seems, however, that Iqbal adopted Rumi as a spiritual leader, not only because he was a kindred spirit speaking the same tongue and sharing mystic

15. Sir Muhammad Iqbal, "McTaggart's Philosophy," as quoted by M.M. Sharif, op. cit., p. 110.

16. Jalaluddin Rumi, popularly known as Maulana Rumi, was a great Persian mystic poet and thinker of the thirteenth century. His *Mathnawi* is called the Qur'an of the Persian language. His most outstanding ideas are the concept of ideal man and the theory of evolution,

philosophy, nor because Rûmi was a poetic genius, with an intense religious fervour, a firm belief in God and a deep love for the Arabian Prophet. These merits could perhaps be found also in others. Iqbal took Rumi as his life-long guide essentially because Rumi anticipates some of the fundamental ideas of Iqbal's two new finds—Nietzsche and Bergson.

Though Iqbal had a working knowledge of German and could read German authors in the original, the translation of Nietzsche's entire works into English between 1907 and 1911 made these works even more accessible to him. Between 1910 and 1915, Bergson's works were translated into English; now Iqbal could study Bergson also, as he did not know French.

Iqbal soon discovered that besides Rumi's affinity with Ward (whose conception of God Iqbal very much appreciated), there was also affinity between some of Rumi's ideas and those of Nietzsche. Rumi like Nietzsche believed in the freedom, possibilities, and eternity of the self, in the will to power, in the value of super-egos, and in the destruction of the old for the construction of the new. Like Bergson, Rumi believes in movement as the essence of reality and in intention as a source of knowledge. This vitalistic position is reinforced in Iqbal's mind by the influence of McDougall's *Social Psychology* and *Outline of Psychology* published, respectively in 1908 and 1910. In these works life is identified with Bergson's *elan vital* and the sentiment of self-regard is regarded as the core of human personality.

During this period, Iqbal criticised pantheism in favour of pluralistic theism. Iqbal agreed with

Shaikh Ahmad Sirhindi<sup>17</sup> and both criticised Ibn Arabi's (1164-1240) mystical and pantheistic philosophy of unityism. Iqbal appreciated al-Jili (1336-1408) for the development of the theory of *Insan al-Kamil* ("Perfect Man"). According to al-Jili, man in perfection is the image of God and attains perfection in three stages of meditation on the names of God, acquisition of miraculous powers through participation in the Divine Attributes, and entrance into the sphere of the Essence-Absolute, thereby becoming Perfect God-man or *Insan al-Kamil*. Based on al-Jili's idea of Perfect Man Iqbal wrote an article in 1902 and published it in the *Indian Antiquary* of Bombay. It is clear that Iqbal first acquainted himself with the idea of Perfect Man or Super-man through his Islamic and Arabic studies. This view is also supported by S.A. Vahid in a detailed analysis and comparison of the philosophies of Nietzsche (from whom Iqbal is alleged to have taken the idea of Perfect Man) and Iqbal, and comes to the conclusion that there is no substantial agreement between the ideas of both the thinkers; rather there is a fundamental disagreement.<sup>18</sup>

Iqbal agreed with al-Ghazali (1058-1111) in the importance he placed on intuition, but differed when al-Ghazali failed to see any organic relationship between Iqbal on the one hand and Scholastic Theologians (Ash'arites) and modern relativists on the other, i.e. that time and space are not two distinct and absolutely independent categories, but rather that there is one point-instant or "space-time continuum,"

17. A great religious thinker of the seventeenth century in India.

18. S.A. Vahid, op. cit., pp. 122-41.

as the scientists call it. Iqbal also extolled the dynamic philosophy of Sri Krishna and Sri Ramaniy, and the philosophy of super-man of his own contemporary Aurobindo Ghose.

The influence of Greek thought on Islamic and modern European thought cannot be overemphasised. Iqbal disapproved of the Hellenistic graft on Islamic thought, but approved of Aristotle's criticism of Plato's theory of ideas. There is also some resemblance between the description of Aristotle's Ideal Man and Iqbal's Perfect Man.

Leaving aside the criticism of Kant, Iqbal agreed with Kant in his faith in the existence of God and freedom of the will, etcetera, which are incapable of proof through reason. Fichte evolved the conception of ego into a striving and dynamic creative force. "Iqbal impregnated Fichte's concept with practical content and laid the whole structure of his philosophy of the moral uplift of the individual and society, on this concept."<sup>19</sup> Both Iqbal and Bergson believed, firstly, in the reality of duration or pure time as distinguished from serial time; and, secondly, in intuition as a source of knowledge; but, Iqbal criticised Bergson for the condemnation of intellect, and also for his concept of *elan vital* (creative impulse) as against Iqbal's own conception of harmony between intuition and intellect, and powers of the human ego.

All the ideas discussed above form the keynote of Iqbal's philosophy in the second period. He, under the leadership of an Oriental philosopher, Rumi, and after gaining strength for his thought from the study of both Eastern and Western thinkers, began to

develop his own philosophy, which, in view of its most prominent features, may be called the "philosophy of the self." It is in the light of this philosophy that one must understand Iqbal's ever-increasing emphasis on the efficiency and eternity of the will and his ever-decreasing belief in the efficiency and eternity of beauty—a change which took him away from Platonism and pantheistic mysticism.

Iqbal formulated his new philosophy in the latter poems of *Bang-i Dara* (*The Caravan Bell*), *Asrar-i Khudi* (*The Secrets of the Self*), and *Rumuz-i Bekhudi* (*The Mysteries of Selflessness*). His thought was guided by the concept of the self which is regarded as a dynamic centre of desires, pursuits, aspirations, efforts, resolves, powers, and action. The self does not live in time, but time is a dynamism of the self. It (self) is action and like a sword cuts its way through all difficulties, obstacles and hindrances. Time as action is life, and life is self: therefore time, life, and self are all one, compared to a sword.

The so-called external world with all its sensuous wealth including serial time and space, and the so-called world of feelings, ideas and ideals are creations of the self. Following Fichte and Ward, Iqbal held that self posits from itself the not-self for its own perfection. The sensible world is the self's own creation. All the beauties of Nature are, therefore, the creatures of our own wills. Desire creates them, not they desire. God, the Absolute Self, is conceived as eternal and not as Eternal Beauty, as was thought in the first period. His unity is emphasised due to its pragmatic value. God can be reached through the self only. Search after God is, therefore, conditioned



upon a search after one's own self.

The third period of Iqbal's mental development extends from about 1920 to the date of his death. If the second period be regarded as a period of growth, the last should be taken as a period of maturity. Iqbal had already accepted the influences which his genius had allowed him to accept. But it must not be understood that he adopted his main ideas from European thinkers. On the contrary, he saw much in them to criticise as well as to appreciate. Besides, there are many important aspects of Iqbal's thought which were the result of his own continuous intellectual efforts and struggles. In this period he synthesised and elaborated these efforts into an all-round system of philosophy. This he did in eight works which he brought out in rapid succession between 1923 and 1938. His philosophy in the last period may aptly be described as the philosophy of change. The idea of Reality as Self is still prominent, but that of change is more so.

To sum up, Iqbal's studies in Eastern and Western philosophy for his Master's degree in India and his research work in England and Germany prepared the ground for Iqbal's philosophy which included both religion and science; and his early religious training supplied the seed, out of which had grown a beautiful plant. Owing to the inner possibilities of the seed itself, the richness of the soil, the suitability of the climate or the temper of the current thought, the plant began to grow vigorously and gradually and in due course of time reached its exquisite, final form.

### **C. Iqbal's Works**

Books are treasures which preserve the reflections

and personality of the writer. They are invaluable stores of experiences which the thinker shares with his readers. They preserve thoughts abundantly and at the ease of the reader, which he may not be able to get directly from the author. Although Iqbal ceased to live physically, he will continue to live among the posterity through his books. He stands ready to enlighten and guide whomsoever approaches him through his writings.

Iqbal's mind was productive, and he wrote several books in three languages—Urdu, Persian, and English. The following are his major works.

### Urdu

(1) *Ilm al-Iqtisad* (*Economics*, 1903) was the first work in the Urdu language and also his first effort in the field of authorship.

(2) *Bang-i Dara* (*The Caravan Bell*) is a collection of Urdu poems up to the year 1924. It is partly descriptive, partly lyrical and sometimes derivative. Apart from usual influences of Urdu and Persian poets one observes the impact of English Romantics. There are familiar devices of Urdu poetry, but it also contains a boldness of image and metaphor, and, above all, a certain argumentativeness, indicating a mental inquietude, a restlessness born of an urge to break through the limitations of his medium.

(3) *Bal-i Jibril* (*The Wing of Gabriel*, 1935) is a work of maturity and stands in the same relation to his Urdu verse as does *Zabur-i Ajam* to his Persian verse. It represents the last range of his poetic summits. Its first part contains sixty-one *ghazals* and a few quatrains. The second part opens with a

prayer in the mosque of Cordova, and contains many other poems written by the poet during his visit to Spain. Besides, there are miscellaneous poems about contemporary events.

(4) *Zarb-i Kalim (The Stroke of Moses, 1936)* is a collection of Urdu poems in which the poet-philosopher reviews and criticises different aspects of modern life. It has six parts. The first part is entitled "Islam and Muslims." The second part is devoted to Education. The third part presents his thoughts about Women. In the fourth section he expresses his views about Art and Literature. The fifth part is devoted to the Politics of the East and of the West; and the last part describes the ideas of Mehrab Gull Afghan.

(5) *Iqbal Namah: Makatib-i Iqbal* (Iqbal's Letters) is a collection of Iqbal's letters by Sh. Ataullah. These letters written to different luminaries and scholars are full of literary and thought-provoking discussions.

(6) *Baqiat-i Iqbal* is a collection of hitherto unpublished Urdu poems.

### **Persian**

(1) *Asrar-i Khudi (The Secrets of the Self, 1915)* is the first work in which Iqbal expounds his doctrine of the human ego, i.e. its affirmation, methods, and stages of development and perfection. It also ranges over the whole domain of medieval religious life and thought. He rejected Platonism and all Muslim mystic thought of the medieval period in order to eliminate Greek thought from Muslim thought.

(2) *Rumuz-i Bekhudi (The Mysteries of Selflessness, 1918)* pursues the theme of the earlier book at

another level. While *Asrar-i Khudi* deals with the problem of individual personality in relation to the problem of its own internal integration and development, *Rumuz-i Bekhudi* deals with the individual in relation to society. The author visualises and describes his ideal society, its basis, its aims, ideals, and ways and means of attaining them. It concerns itself with relationship of the individual personality to the collective will and purpose. The essential idea is that the individual fulfils himself through identification with group consciousness.

(3) *Payam-i Mashriq* (*The Message of the East*, 1923) consists of four parts and has a thematic coherence and emotional consistency. The collection was intended to be a response, or rather a return of gifts, to Goethe who had acknowledged his debt to the East in his *Ost Westerliche Diwan*. In the introduction Iqbal discusses the influence of Eastern thought and poetry on German thought and literature. The first section, "The Tulips of Sinai," is the essential core of his message. It contains 163 quatrains. The second part, "The Thoughts," consists of poems on diverse philosophic themes and some lyrical poems. The third part, "The Remaining Wine," is made up of a series of *ghazals*. In the final section, "The Image of the West," Iqbal expresses himself on a variety of subjects from the "League of Nations" to "Hegel," from "The Workers' Cry" to "The Evils of the West."

(4) *Zabur-i Ajam* (*The Persian Psalms*, 1927) is made up of three parts. In the first part, from which the book derives its title, Iqbal uses practically every formal pattern known to Persian poetry. The second

part is entitled "The Book of Bondage." The third part consists of a long poem "The New Garden of Mystery," written on the pattern of *Gulshan-i Raz* of Mahmud Shabistari, who wrote this treatise, well known in mystic literature, in answer to nine questions put forth by a certain mystic. Iqbal undertook to answer the same questions in the light of modern thought.

(5) *Javed Namah* (*The Book of Eternity*, 1932), Iqbal's *magnum opus*, is written after the pattern of Dante's *Divine Comedy*. The poet, accompanied by Rumi, visits various stellar spheres and meets historical personalities who, in discussion, elucidate eternal truths. The book deals with the meaning of life and idea of "Mi'raj" or ascension of the Prophet to the presence of God. After describing his vision of heaven and other regions, the poet gives a message to the younger generation in the person of his son, Javed.

(6) *Pas Cheh Baid Kard Aye Aqwam-i Sharq* (*Then, What Should be Done, O Peoples of the East*, 1936) is a *mathnawi*. A number of Persian poems with the general title "Musafir" (*The Traveller*) composed during the poet's brief sojourn in Afghanistan, are appended to it.

(7) *Armughan-i Hijaz* (*Gift of the Hijaz*) was published posthumously in 1938. It is a collection of Persian and Urdu verses on diverse topics.

### English

(1) *Islam as a Moral and Political Ideal* is a maiden lecture by Iqbal, delivered in 1908.

(2) *Development of Metaphysics in Persia* (1908) is a conscientious piece of research work for his

doctorate from Munich. Views expressed in this book were changed by Iqbal because at that time he had his sympathies with pantheism. In a note to its translation in Urdu, done in 1928, he admitted that very little of the book is above criticism.

(3) *The Reconstruction of Religious Thought in Islam* (1930) represents Iqbal's most sustained effort in prose. The first six lectures were delivered at the invitation and under the auspices of the Muslim Association of Madras in 1928. In 1929 these lectures were delivered at Jamia Osmania, Hyderabad, and Muslim University, Aligarh. Later on, the seventh lecture, "Is Religion Possible?" was read at the request of the Aristotelian Society of London.<sup>20</sup> The purpose of these lectures is to reinterpret the history of Islamic thought with due regard to the philosophical traditions of Islam and in the light of recent developments in various domains of human knowledge, and, by so doing, to reconstruct and refashion it.

(4) *Letters of Iqbal to Jinnah* (1943) is a collection of Iqbal's letters to the Quaid-i Azam Muhammad Ali Jinnah (Founder of Pakistan), conveying his views on the political future of Muslim India.

(5) *Speeches and Statements of Iqbal* compiled by Shamloo and published by Al-Manar Academy in 1945.

Besides these, Iqbal wrote many articles for newspapers and magazines and gave various addresses and statements.

20. Introduction to *Tashkil-i Jadid Ilahiyat-i Islamiya*, a translation of Iqbal's *Reconstruction of Religious Thought in Islam*, by Syed Nazir Nijazi (Lahore, Bazm-i Iqbal, 1958), p. i.

### **D. Iqbal's Influence**

Before venturing upon a statement of Iqbal's influence, it seems necessary to clear one misunderstanding. It is unfortunate that Iqbal's association with the political life of his country should have made the people of his own country or those of the West think that he was exclusively a thinker of Muslim India or at best of the Muslim world. The universal element of his thought has been ignored and his desire for a peace-loving East has been misunderstood. Iqbal's philosophy of life, based on the ideology of Islam, cutting at the very root of nationalism and accepting the principle of freedom, equality, and love as the basis of universal brotherhood, could not be taken as anything more than an oriental idea. His frequent choice of personalities from the Muslim history and his constant reference to the Qur'an perhaps stood in the way of the West's appreciation of the real significance of his thought.

Replying to the charge of Mr. Dickinsons, "While his poetry is universal, his application of it is particular and exclusive," Iqbal says : "This is in a sense true. The humanitarian ideal is always universal in poetry and philosophy, but if you make it an effective ideal and work it out in actual life, you must start, not with poets and philosophers, but with a society exclusive in the sense of having a creed and well-defined outline, but ever enlarging its limits by example and persuasion. Such a society has so far proved itself a more successful opponent of the race idea which is probably the hardest barrier in the way of humanitarian ideal.... While I have the greatest love for Islam, it is in view of



*practical and not patriotic* consideration as Mr. Dickinsons thinks, that I am compelled to start with a specific society, *e.g.*, Islam. . . . Nor is the spirit of Islam so exclusive as Mr. Dickinsons thinks. In the interest of universal unification of mankind, the Qur'an ignores minor differences and says—'Come let us unite on what is common to us all.'"<sup>21</sup>

Iqbal's influence has been remarkably varied and widespread. Almost everyone has found something in him to applaud, something which stirred the reader to renewed vigour. This was because of Iqbal's versatile genius and all-embracing vision. "The orthodox quotes him to support his rigid formulae, and a professional religious thinker seeks his assistance to slate all orthodoxy. A Communist quotes his socialistic verses and his appreciation of Marx and Lenin, and an anti-Communist quotes his criticism of atheist materialism which denies the reality of the spirit. A democrat sings his verses about sovereignty of the people and an opponent of democracy counters it with Iqbal's verses wherein he says that in the prevalent system of election, people are counted and not weighed."<sup>22</sup> Thus in his works one can find whatever one wills, except static contentment. He attacked traditional Islam and nationalism, but advocated an ardent nationalism for genuine Islamic society. Some people know one part of him and follow it, others another.

Iqbal's attempt in the twentieth century is perhaps the most consistent one to reconcile religion and philosophy. The great merit of his work is that it

21. Iqbal's letter to Professor Nicholson as quoted by Dr. H. H. Bilgrami, *op. cit.*, pp. 11-2.

22. Khalifa Abdul Hakim, "Iqbal," in *The Pakistan Quarterly*, Vol. VIII, No. 2, Summer 1951, p. 16b.

reconstructed religious thought in Islam, and carried out the task which centuries ago great scholastics like Nazzam and Ash'ari set themselves to do in the face of Greek science and philosophy.

Iqbal summoned the sleeping nation to awake. The bourgeois, already beginning to stir, heard his appeal and were eager to respond. While he was still in England, he wrote back to the unchanging East to arouse itself and change. Throughout his life, he devoted himself to inciting activity. He insisted eloquently that life is movement, that action is good, that the universe is composed of processes and not of static things. He bitterly attacked the attitudes of resignation and quiet contentment, the religious valuation of mere contemplation, passivity and withdrawal from life. He rejected the mystic and idealistic world-denying tendencies which were imported from Iranian and Hellenistic cultures into originally vigorous religion. Above all, he repudiated the conception of a fixed universe dominated by a dictator God to be accepted by servile man. In its place, he put forward a view of an unfinished universe ever being advanced by man and by God through man. Iqbal's prime function was to lash men into furious activity and to imbue the idle looker-on with restless impatience. Life is not to be contemplated but to be practically lived. The centre of Iqbal's message and its significance lies here :

The pith of Life is contained in action,  
To delight in creation is the law of Life.  
Arise and create a new world!

Wrap thyself in flames, be an Abraham!

To comply with this world which does not favour thy purposes

Is to fling away thy buckler on the field of battle.  
 The man of strong character who is master of himself  
 Will find Fortune complaisant.  
 If the world does not comply with his humour,  
 He will try the hazard of war with Heaven;  
 He will dig up the foundations of the universe  
 And cast its atoms into a new mould....  
 By his own strength he will produce  
 A new world which will do his pleasure.<sup>23</sup>

This call to impatient initiative is the chief revolution wrought by Iqbal in Islamic thought. It is a necessary revolution if Muslims as Muslims are to survive. For, modern thinking must be dynamic, and modern ethics must also be positive and creative. In a society of to-day it is possible to do good and evil in numberless ways, which were never possible before, and any system which ignores them must be superseded. Thus the greatest service rendered by Iqbal was his reiterated call to action in the name of Islam and humanity, his giving action the status of a virtue in itself, his bold insistence that a dynamic infidel is more righteous than a passive Muslim:

An infidel before his idol with wakeful heart  
 Is better than the religious man asleep in the mosque.<sup>24</sup>

Similarly, Iqbal wrote many times that for the orthodox theologian those who deny God are infidels, but, for him, those who deny their selves or the joy of life are much worse than infidels.

He gave the Muslims faith in Islam and the Qur'anic teachings. He lifted the veil of superstition,

23. R.A. Nicholson, *Secrets of the Self*, translation of Iqbal's *Asrar-i Khudi* (Lahore, 1960), lines 1019-1030, 1033-1034.

24. Sir Muhammad Iqbal, *Javed Nama*, p. 40.

narrow-mindedness, conservatism, and showed the dynamic spirit of Islam. His cry was not merely back to the Qur'an, but also go ahead with the Qur'an. In short, Iqbal's influence in the sphere of religion is substantial. It is now felt that any Muslim who wants to express himself about progressive religion should begin from where Iqbal left off, otherwise he is not worth listening to.

Iqbal wrote poems upholding Indian freedom which gave a fillip to the activities for independence. But, later, he changed his ideas. In his presidential address to the Muslim League in 1930 he made a suggestion about a separate Muslim state within India. In 1933, some students in England set themselves to propagate it. After some time the idea of separate statehood leapt into prominence in India. Various Indian Muslims took up the suggestion and began writing books expounding different visions of it. The Muslim League took up the idea as their ideal and went ahead with their struggle. All possible prestige enjoyed by the Muslim League fighting for the division of India and making a separate homeland for the Muslims was drawn from Iqbal and his association with this idea. The Muslim League continued its efforts and at long last achieved its goal in 1947 in the creation of Pakistan. The Muslim League was not primarily religious, but those of its devotees who were interested in the religious aspects of a separate state could find ample stimulants for their enthusiasm and imagination. Throughout the struggle up to the death of Iqbal, the Quaid-i Azam, the Founder of Pakistan, had a close contact with Iqbal, consulted and honoured his opinions upon major political issues,

Most educated Muslim youth of the sub-continent were on the move and large sections had been religiously conscious. They preserved a sense of being distinctly Muslim and a feeling that Iqbal rediscovered the true Islam which is supremely adequate. They believed that Islam is compatible with socialism and that, if properly followed, it would lead to a better social order than the existing one. It was held that the period of the rule of Muhammad and his successors was a model of sociological excellence and to reproduce that type of ideal society was one of the highest of possible social aims.

In the literary sphere Iqbal's influence is very great. The form of his poetry has become popular. Urdu poetry is now considered to be a vehicle of philosophic thought also. The poets, consciously or unconsciously, followed him and began to write verses about actual problems of life in optimistic terms. Before his time, the Urdu language was restricted mainly to lyrics of imaginary type having little connection with real-life situations. There is a change and awakening in the nation due to the new form of poetry (*Nazm*) which Iqbal popularised. He stimulated the potentialities of people and there were new hopes for, and ideals before, Urdu poetry. The poetry of Josh, Rawash Siddiqi, Ehsan bin Danish, Saghir, Majaz, Asar Sehbai and Asad Multani, besides many others, exhibits the new outlook inspired by Iqbal.

To explain, to expand and write commentaries on Iqbal's works and to follow him has become almost a major profession in the Indo-Pakistan sub-continent. Numerous books, pamphlets and societies have been devoted to the memory of Iqbal and to the new social

order. Shaikh Akbar Ali, Abdullah Anwar Beg, B.A. Dar, Ishrat Hasan Enver, Zulfiqar Ali Khan, Roop Krishna, K.G. Saiyidain, Schchendananda Sinha, S.A. Vahid, H.H. Bilgrami, Iqbal Singh and many others have written books and articles on the life and thought of Iqbal. Also prominent among writers on Iqbal are Professor M.M. Sharif, Syed Nazir Niazi, Dr. Khalifa Abdul Halim, Dr. Yusuf Husain Khan, Dr. Qazi Abdul Hamid, Hamid Hasan Qadri, Syed Aal Ahmad Saroor, Syed Bashiruddin Ahmad, Syed Hashimi Farid-abadī, Dr. Tej Bahadur Sapru, W. Cantwell Smith, M. Raziuddin Siddiqi, Mazheruddin Siddiqi, Marghub Siddiqi, Dr. M.D. Tasir, Venkata Rao, M. Waliud Din, Abdullah Yusuf Ali, Rushbrook Williams, Muhammad Shafi, M. Rafiuddin, M.S. Namus, Ch. Muhammad Ali, F.S. Jafri, Dr. Miss K. Kazimi, Dr. Aziz Ahmad, Fazlur Rahman, Taj Muhammad Khayal, Abdul Hamid Khwajah, Abdul Shakoor Ahsan, F.K. Khan Durrani, Jamila Khatun, Muhammad Noman, Ziaul Islam, Sir Abdul Qadir, Mian Bashir Ahmad, Yusuf Salim Chishti, Yusuf Jamal Ansari, Rashid Ahmad Siddiqi and many others. In fact, it is impossible to count the names of writers on Iqbal in a study like this. His bibliographies now run into hundreds of pages. In order to understand properly and to propagate his message and thought, many schools and colleges have organised literary societies. There are two prominent societies, Iqbal Academy and Bazm-i Iqbal, aided by the Central Government and the Government of West Pakistan. They are devoted to research and critical study of Iqbal's thought and of those branches of learning in which he was deeply

interested, viz. Islamics, philosophy, history, sociology, comparative religion, literature and art, etcetera.

Besides Iqbal's popularity as a potential thinker in the Indo-Pakistan sub-continent, he is becoming popular in other countries also, through his original works, translations and books and articles about him. Dr. Abdul Wahab Azzam, previously Professor of Persian at al-Azhar, has translated Iqbal's *Payam-i Mashriq*, *Zarb-i Kalim*, *Asrar-i Khudi* and *Rumuz-i Bekhudi* into Arabic. Ali Ganjeli translated *Payam-i Mashriq* into Turkish. In Indonesia, Mr. Bahram Rangbuti translated several of his poems and *Asrar-i Khudi*. *Asrar-i Khudi*, *Payam-i Mashriq*, *Zabur-i Ajam*, "Shikwah," "Jawab-i Shikwah," *Rumuz-i Bekhudi* and many other poems have been translated into English by different authors. Professor Hell translated *Payam-i Mashriq* into German. Madame Eva Meyerovitch of Paris translated Iqbal's *Reconstruction of Religious Thought in Islam* and *Development of Metaphysics in Persia* into French. Professor Alessandro Bausani translated Iqbal's *Javed Namah* into Italian. Work has also been undertaken at Yale University in the United States of America, under the guidance of Professor F.S.C. Northrop, to familiarise Iqbal to the general public.

A German writer, Dr. Miss A. Schimmel, has written a book *Gabriel's Wing* (1963), the subject-matter of which includes religious ideas of Iqbal.

Many other foreign writers have also translated Iqbal's works and have written books and articles, and his popularity is ever increasing on international level,



## Chapter III

### IQBAL'S PHILOSOPHY

#### A. Epistemology

Like many other philosophers, Kant in his philosophical system distinguished between appearance or phenomena, that is, things as they appear, and reality or noumena, that is, things in themselves. On the basis of this distinction he raised the question of the possibility of knowledge of noumena. His answer to the question about the possibility of knowledge of the real was in the negative. From the subjectivity of space and time Kant concluded that knowledge is possible only of the phenomena. But with regard to the possibility of knowledge of noumena he was not hopeful. Iqbal does not distinguish between phenomena and noumena. To him, knowledge of the real is possible.

Knowledge of reality is essential for moulding the environment for the progress of man. Iqbal says :

“It is the lot of man to share in the deeper aspirations of the universe around him and to shape his own destiny as well as that of the universe, now by adjusting himself to its forces, now by putting the whole of his energy to mould its forces to his own ends and purposes. And in this process of progressive change God becomes a co-worker with him, provided man takes the initiative. . . . But his life and the onward march of his spirit depend on the establishment of connexions with the reality that confronts him. It is knowledge

that establishes these connexions, and knowledge is sense-perception elaborated by understanding."<sup>1</sup>

In the sphere of physical, social, and mathematical sciences and philosophy Iqbal accepts the mastery of reason and intellect aided by sense-perception, but he disapproves of the attitude of the modern scientist and abstract thinker who confine reality to sense-perception or intellect only. Mere speculation can neither grasp the concrete world, nor is it serviceable in giving a definite knowledge of the ultimate reality. No knowledge is possible *a priori*. Speculation without experience can never lead to sure foundation of knowledge of reality. The modern scientific mind has an inclination towards the tangible and the perceptible, and lays emphasis on sense-perception and holds the sensible alone to be real.

According to Iqbal, the import of time and space varies according to the varying grades of beings. Time and space are not the fixed and unvarying modes as Kant would have them, into which all knowledge is moulded and determined.<sup>2</sup> These modes themselves admit of new meanings in relation to beings higher or lower than human beings and consequently there may be a grade of experience in which there is neither space nor time. This experience then is not possible through the senses, because just as limbs of human body cannot do the task of reason, similarly reason cannot reach the ultimate reality which is the sphere of intuition.

1. Sir Mohammad Iqbal, *The Reconstruction of Religious Thought in Islam* (London, 1934), p. 11-2.

2. *Ibid.*, pp. 172-3.

Unlike Kant, Iqbal is not willing to confine knowledge to empirical reality. He proves the existence and nature of reality only through extraordinary experience of intuition which is unique and aims at comprehending the whole of reality. The human mind being dissatisfied with relative knowledge gained by reason and sense-perception has tended to seek mystic experience through intuition to satisfy the inner theoretical and conscious yearning for perfect knowledge of reality. Iqbal agrees with al-Ghazali in his meaning and interpretation of the value of *Qalb* or heart which is the medium of intuitional knowledge. He also realises that the heart is a kind of inner tuition or insight which brings us into contact with those aspects of reality which are not open to sense-perception. Intuition, according to Iqbal as against al-Ghazali, is a faculty of knowledge like other faculties of knowledge such as sense-perception and thought. It is not to be regarded "as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part. Yet the vista of experience thus opened to us is as real and concrete as any other experience."<sup>3</sup> This experience is essentially cognitive in its character and is as objective as sense-perception. This experience, however, cannot be tested due to the lack of "a really effective scientific method to analyse the contents of non-rational modes of consciousness."<sup>4</sup>

Iqbal begins with intuition of the self and brings intuition nearer to the experience of all human beings. From intuition of the self, he would go further to the

3. Ibid., p. 15.

4. Ibid., p. 17.

intuition of reality and from reality to absolute Reality. "Intuition of the self is open to us all. In some moments of important decisions and actions we have it. This intuition takes us to the very root of our existence and assures us directly of our own reality."<sup>5</sup> According to Iqbal, intuition leads one to the affirmation of the reality of the self, its freedom and its immortality. It further opens the avenue of knowledge for the affirmation of the existence of God and apprehension of His nature. Iqbal does not claim to have had the intuition of God, but he is sure of an intuition of his own self.

Iqbal holds that the level of intuitional experience, which is over and above spatio-temporal experience, is of unique self. It is different from and transcends the limitations of perception and thought. It is an immediate experience of the real, resembles perception, is direct and is different from thought. For, knowledge gained through the help of thought is always mediate, indirect, and inferential. Intuition is like perception which supplies data for knowledge, and the presence of God is immediately perceived. But it differs from perception in the sense that in intuition sensation is not involved. Moreover, perception grasps reality piecemeal and never completely, whereas intuition grasps the whole. Intuition is a peculiar property of the heart which brings us in contact with an aspect of reality not open to sense, mind, or intellect—all of which grasp only the phenomenal world, and see appearances and not things-in-themselves. Intuition differs from thought in the sense that it is

5. Ishrat Hasan Enver, *The Metaphysics of Iqbal* (Lahore, Ashraf, 1944), p. 5.

highly personal and incommunicable. It transcends all words, concepts, and categories. But this experience is not subjective; it has a cognitive content. Unlike normal experience, it is unanalysable. This indivisible unity reveals itself as a unique self, transcends finite self and yet is immanent, because the mystic has a consciousness of Perfect Unity with it.<sup>6</sup> He comprehends God and gets a response which is the test of the presence of a conscious self. The act of intuition grasps reality in a single moment in wholeness and not in isolated and partial aspects. Sequence of time, therefore, does not exist for him. Hence intuition proves the unreality of serial time.<sup>7</sup>

Intuition of the self has given Iqbal a point of departure from ordinary ways of knowing. A direct perception of the self by intuition is incomprehensible in the ordinary sense. But it cannot be rejected for that reason.

There is no objection to saying that intuition is organically determined; that in order to be able to have intuition we must have a definite type of temperament and mood. All mental states are organically determined. "The scientific form of mind is as much organically determined as the religious."<sup>8</sup> To say that mystic, religious, or intuitional experience is abnormal or neurotic does not prove the point that it is worthless. It is not abnormal in the sense that it reveals the truth of a cognitive content of the objective reality. It has the capacity to centralise the forces of the ego and thereby endow him with a new personality. It opens

6. Iqbal, op. cit., p. 18.

7. Nature of time, both serial and durational, is discussed below under "Nature of Time and Space."

8. Iqbal, op. cit., p. 22.

for him the hidden possibilities of spiritual growth and development. A prophet through religious experience develops his own personality and inspires and shapes the conduct of humanity according to his own spiritual experience. Religion is not a silly fancy but "a deliberate enterprise to seize the ultimate principle of value."<sup>9</sup> Psychology cannot dismiss this experience by calling it abnormal because it has not investigated the consciousness of the mystic and the genius.

Sometimes it is said that knowledge through intuition is personal and hence incommunicable, and therefore cannot be a source of common knowledge. But it does not prove the invalidity of intuition as a knowledge-yielding experience. The incommunicability of this type of experience is not a serious objection because it is just like the experience of one's own self, which is also incommunicable, but is real and useful. The fact that different people have different intuitional experiences like monotheism, pantheism, etcetera, shows the variety and gradation of these experiences.

One may question the justification of Iqbal's attempt to found his philosophical system on rational principles, when he thought intuition to be a real source of knowledge. Intuition is basic according to Iqbal. But to satisfy the questioning mind it is necessary to explain intuitional experience and religion on the basis of recent developments of human knowledge which is founded upon reason and scientific principles. Iqbal tries to explain the spiritual reality with the help of logic, mathematics, physics, philosophy, and history, but warns that his intellectualistic effort is meant for

those who are unable to apprehend reality directly through intuition. Moreover, he is of the view that his explanation, like that of others, is not final, and there is possibility of modification at any time with the advancement of human knowledge. Hence philosophic or scientific research cannot be considered capable of revealing the real, or of being a sure test of reality. To some extent scientific research can guide towards spiritual or metaphysical reality, but this guidance is neither reliable nor final.

But this does not mean conflict between human perception of and thought about reality on the one hand and revelation and intuition on the other. Iqbal does not disregard the value of perception and thought. Intellect and pursuit of knowledge through experimentation command his high respect. He points out that the intellectual effort to overcome the obstruction offered by the universe, besides enriching and amplifying our life, sharpens it and this prepares us for a more masterful insertion into subtler aspects of human experience. He further argues that the subjugation of nature through knowledge has a still deeper significance, for he identifies all earnest search for knowledge with an act of prayer. He raises knowledge of nature to the level of virtue and thinks it as necessary and imperative as prayer. According to him, "the scientific observer of Nature is a kind of mystic seeker in the act of prayer."<sup>10</sup>

Thus, Iqbal attaches value to intellect and senses that are responsible for repeating impressions to the mind. No doubt they are to be supplemented by the



perception of the *Qalb* (heart), i.e. intuition. He elaborates two sources as follows: "The Quran, recognizing that the empirical attitude is an indispensable stage in the spiritual life of humanity, attaches equal importance to all the regions of human experience as yielding knowledge of the ultimate Reality which reveals its symbols both within and without. One indirect way of establishing connexions with the reality that confronts us is reflective observation and control of its symbols as they reveal themselves to sense-perception; the other way is direct association with that reality as it reveals itself within. The naturalism of the Quran is only a recognition of the fact that man is related to nature, and this relation, in view of its possibility as a means of controlling her forces, must be exploited in the interests, not of unrighteous desire for domination, but in the nobler interest of a free upward movement of spiritual life. In the interests of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Quran describes as 'Fuad' or 'Qalb,' i.e. heart."<sup>11</sup>

Iqbal further elucidates the idea of non-opposition of and rather a harmony between intuition and thought in the following words: "They spring up from the same root and complement each other. The one grasps Reality piecemeal, the other grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of Reality. The one is present enjoyment of the whole of Reality; the other aims at traversing the whole by slowly specifying and

closing up the various regions of the whole for exclusive observation. Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality which reveals itself to them in accordance with their function in life. In fact, intuition, as Bergson rightly says, is only a higher form of intellect."<sup>12</sup>

In short, Iqbal's theory of knowledge is a progressive ideal starting from the knowledge provided by sense-perception and ending with knowledge provided by heart. In fact, it never ends, for the ultimate Reality cannot be grasped in full by man. Man in the development of his selfhood has to equip himself with both aspects of knowledge. One cannot be separated from the other. It is a synthesis of both to make knowledge fuller and provide for the shortcoming of each aspect. When the cold and analytic intellect is suffused by the warm and life-giving glow of intuition, it becomes the greatest power for good, in the life both of individuals and community.

## **B. Metaphysics**

1. *The Nature of Man.* The conception of self is one of the most important ideas in Iqbal's metaphysics and even in the whole of his philosophy. The main strain of his philosophical thinking deals with the philosophy of the self because it is at once the starting and basic point of his thought. The intuition of the self, which gives a direct and unflinching conviction of the reality of experience, makes metaphysics possible for him.

The self or individuality, according to Iqbal, is a

real and pre-eminently significant entity which is the centre and basis of the entire organisation of human life. He asserts the existence, nature, and reality of the self through direct intuitional experience. Intuition, however, is possible only in moments of great decision, action, and deep feeling. The self is revealed as the centre of all activity and action, and the core of personality. It may be named as "ego."<sup>o</sup> It is at work when one makes choices, judgments and resolutions.

The self is not a mere collection of static or isolated states and experiences. Between two such states there is always a third state which provides the inner unity behind all the multiple experiences. This unity is the pivot of all experiences. These states and experiences never stand isolated one from the other, nor can they be observed individually. Hence observation and experiment do not reveal the nature of the life of the inner self. Experience is continuous and without break. The self is a constant flux of sensations, feelings, and affections, etcetera. There is within us a succession without change. In this movement there is multiplicity in unity and unity in multiplicity. Unity means that all experiences are felt by a single ego—by an "I". Thus the ego consists in unity and diversity.

According to Iqbal, life is real and it is in the form of an individual. Its highest form is the ego in which the individual becomes a self-contained exclusive centre. Every object possesses an individuality. Egohood is the pivot of all reality. The degree of reality of any living organism is the extent to which it has achieved the feeling of distinct egohood. "It is the degree of the intuition of 'I-amness' that determines

the place of a thing in the scale of being.”<sup>13</sup> In the scale of existence and life every object has its position according to the extent it develops its individuality and gains mastery over the environment. Moreover, the movement towards the achievement of a profounder individuality is not confined to man alone, but is expressed in all living organisms. “Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man.”<sup>14</sup> By attaining relatively the highest development in man the ego becomes a personality. The personality or self as revealed through intuition is the centre of all activity and action. It is through activity alone that a personality can grow and maintain itself in the universe as an ever-growing ego.

The ego appreciates itself in its purposeful activity. “We appreciate the ego itself in the act of perceiving, judging, and willing. The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as a directive energy and is formed and disciplined by its own experience.”<sup>15</sup> The life of the self, then, lies essentially in its directive function and will-attitudes, and depends upon actions, desires, longings, and yearnings. The more one tastes of them, the more one ascends in the scale of life. The desires have for themselves a creative force and power, and stir us to life and action. This creative force of desires is the basal characteristic of our personality. Desires become highly strengthened and forceful in intuition

13. *Ibid.*, p. 53.14. *Ibid.*, p. 68.15. *Ibid.*, p. 97.

and love. According to Iqbal, love "means the desire to assimilate and absorb. Its highest form is the creation of values and ideals and the endeavour to realise them."<sup>16</sup>

The life of the ego consists both in knowledge and activity, but the latter is more important. The activity is dynamically related to reality and issues from a generally constant attitude of the whole man towards reality. The end of ego's quest, according to Iqbal, is a more precise definition of individuality which is possible through a life of active striving and endeavour. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego and sharpens his will, and with the creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and remade by continuous action. It is a moment of supreme bliss and also a moment of great trial for the ego.

Life, according to Iqbal, is "a forward assimilative movement. It removes all obstructions in its march by assimilating them. Its essence is the continual creation of desires and ideals, and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments, e.g., sense, intellect, etc., which help in to assimilate obstructions. The greatest obstacle in the way of life is matter, Nature; yet Nature is not evil, since it enables the inner powers of life to unfold themselves. The Ego attains to freedom by the removal of all obstructions in its

16. Iqbal's letter to R.A. Nicholson included by the latter in *Secrets of the Self: A Philosophical Poem*, being a translation of Iqbal's *Asrar-i Khudi*, (Lahore, Ashraf, 1955), p. xxv.

way. It is partly free, partly determinate, and reaches fuller freedom by approaching the Individual who is most free."<sup>17</sup> But Iqbal warns that the ego's approach to God does not consist in losing his individuality by being absorbed into God's individuality. On the contrary, the individual wants to absorb God into himself. "The true person not only absorbs the world of matter; by mastering it, he absorbs God Himself into his Ego."<sup>18</sup> Hence, life is an endeavour for freedom.

The man of science has a prejudice in favour of the mechanical phenomena and tries to explain that all organic growth, life, and even consciousness are mechanically conditioned to the laws of causality. Not only material phenomena but mental world of our activity and thought is also bound by this necessity. But, according to Iqbal, this does not seem to be true, because, if thought is causally determined, then it follows that thought-processes are not processes of judgment nor can there be any new thought and philosophy under the sun.<sup>19</sup> Moreover, if thoughts and actions are fixed and determined, it is not in any way justifiable to demand from an ego moral standards and impose upon him social and political injunctions. Freedom is, therefore, a necessary postulate for all thought and practical activity.

Practically also, the concept of mechanical causality does not explain the phenomena of life such as maintenance and reproduction. However, in the sphere of physical beings, causation is a convenient

17. Ibid., pp. xx-xxi.

18. Ibid., pp. xix.

19. Shaikh Muhammad Iqbal, *The Development of Metaphysics in Persia* (London, 1908), p. 43.

invention of the ego which helps it to grasp connections. Thought grasps these connections with the help of which the ego masters the environment, and maintains his unhampered movement. "The view of his environment as a a system of cause and effect is thus an indispensable instrument of the ego, and not a final expression of the nature of Reality. Indeed in interpreting Nature in this way the ego understands and masters its environment, and thereby acquires and amplifies its freedom."<sup>20</sup>

The ego in its environment gets sensations, feelings, and perception upon which thought works and, by a process of combination and synthesis, plans the activities of the ego. The judging self or the thinking self is free. This is the basic assumption of all knowledge. One thought may lead to another thought, yet the relation between these two is not that of necessity. The judging self is free to accept, reject, or adapt the thought of others. Our philosophies like our judgments are expressions of our free choice and free will. The will is the core of personality and plays an important role in our thought-constructions. It is the ego at work which evaluates thought freely.

Thought is an indirect means to freedom. This remark is amplified by the obvious difference between animal and human freedom. Man, though living in an environment, has the power to hammer it according to his own will. His freedom is manifested in his actions in which he transforms and trains the phenomena. If he meets obstructions and hindrances in his activities, they sharpen the insight and power of

20. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 102.



the ego. This makes him self-conscious and helps him to find in the deep recesses of his own heart a free cause and personality.<sup>21</sup>

The Qur'anic idea of Destiny and Fate does not go against freedom, because Destiny is not a fixed programme for the ego. No doubt, the ego is limited by his inner possibilities, but this limitation does not impose determinism upon the ego. The ego is free to choose and act within his possibilities.

According to Iqbal, intuition reveals that the ego is not only free but also immortal. But Iqbal conceived immortality differently from Ibn Rushd's concept of "Eternity of the Active Intellect," Nietzsche's doctrine of "Eternal Recurrence," Bergson's "Elan" and Kant's concept of "Personal Freedom." Immortality, which according to Iqbal is a question of biological evolution, is not a "complete liberation from finitude as the highest state of human bliss. The 'unceasing reward' of man consists in his gradual growth in self-possession, in uniqueness, and intensity of his activity as an ego."<sup>22</sup> The fact that the human ego has taken millions of years to attain this evolutionary form supports the concept of immortality. In moments of great decision and action, the ego directly apprehends itself to be self-determining and free. It has intuition of its free causality and movement. It is thus classed beyond the categories of space and time, and has pure movement in which the ego is constantly moving, doing, and desiring. Its free movement towards the realisation of high ideals and aspirations makes it feel that it is a permanent element in the scale of being and

existence. Action confers the intuition that self is immortal. But some egos do not feel themselves as self-determined and progressing towards permanent existence. Immortality is, therefore, "not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it."<sup>23</sup> In our actions we grow and strengthen our consciousness of our own self. Our personality is, in the evolutionary progress, "a state of tension and can continue only if that state is maintained. If the state of tension is not maintained, relaxation will ensue. Since personality, or the state of tension, is the most valuable achievement of man, he should see that he does not revert to a state of relaxation. That which tends to maintain the state of tension tends to make us immortal."<sup>24</sup> Action and struggle alone can lead us to immortality through evolution.

Iqbal has strong faith in the evolution of man in three directions—"Personal Freedom," "Personal Immortality," and "Production of Superman." Thus, in addition to attaining freedom and immortality, the ego has to help in the upward march of humanity by leading to the birth of a higher type of man, i.e. perfect man, who is the ideal to which all life aspires. To attain this evolution, man must follow all that tends to fortify personality and avoid that which is likely to weaken it. Various factors which according to Iqbal strengthen human personality are love, *faqr*, courage, tolerance, *kasb-i halal* (lawful earning), and taking part in creative and original activities. The factors which weaken the ego and are

23. *Ibid.*, p. 113.

24. Iqbal's letter to R.A. Nicholson, *op. cit.*, p. xxi.

to be avoided are fear, *su'al* (asking or beggary), slavery, and pride of one's origin or stock.<sup>25</sup>

In its evolution the ego grows strong by encouraging influences which fortify the ego and avoiding those which weaken it. There are three stages in the evolution of the ego. They are :

- (i) Obedience to Law;
- (ii) Self-control, which is the highest form of self-consciousness or egohood; and
- (iii) Divine vicegerency.

Although the first two phases greatly contribute to the development of the ego but, according to Iqbal, they are the milestones for the upward march of man towards the goal, i.e. perfect man. Iqbal describes the third and final stage as follows : "The *nai'b* (vicegerent) is the vicegerent of God on earth. He is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason, become one. He is the last fruit of the tree of humanity, and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth."<sup>26</sup>

The ego develops and grows through three stages by creating new desires and ideals, and struggling hard to achieve them. The ego grows fully in association with other egos and not in isolation. It has to work in co-operation with others in mutual interest.

25. Both these types of factors are postponed for their description in the section on Values.

26. Iqbal's letter to R.A. Nicholson, *op. cit.*, pp. xxvii-xxviii.

The adjustment of personal activity to social good is mutually beneficial because the individual can achieve his highest possibilities by identifying himself to a social group and purpose. It means that the individual ego has to live in a society. In determining the relation between individual and society Iqbal synthesises a compromise between atomistic and organismic types of society and conceives of a pluralistic society, and giving each individual maximum freedom. He holds that growth of a full and free personality depends upon its spiritual sustenance from culture of the group to which he belongs. The group in its own interest owes a duty to the individual and hence interferes with his development as little as possible, and only when common good demands it. Thus the quality of the life of a community is simply the quality of life of the individual writ large. For the development and progress of such an ideal society, Iqbal developed certain principles which may for fear of repetition or overlapping be postponed until the section on Values.

2. *Cosmology.* The ego grows and develops by creating new desires and ideals and struggling hard to achieve them. Both these factors presuppose an environment and a goal. This section is devoted to Iqbal's conception of the environment in which man lives, that is, cosmology or the nature of the universe.

Iqbal claims the intuition of the self and on its analogy he tries to determine the nature of the material world.

Iqbal disagrees with those physicists who, on the basis of observation and experiment, hold that nature is material, made up of small, hard, inert, impenetrable, and indivisible physical entities called atoms, of which

objects are made, and existing in a void called space. According to Iqbal, this view is based on the attribution of substantiality to things. He denies the substantiality of objects and agrees with Einstein who destroys the view of substance as simple location in space, but retains the objectivity of nature. Iqbal criticises the hypothesis of matter as an independent existence. To him this hypothesis is perfectly gratuitous. Matter is "a colony of egos of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination."<sup>27</sup> Similarly, objects are a system of inter-related events, as Einstein would say, or, according to Whitehead's view of objects, as "organism" rather than a static block of substance.<sup>28</sup>

The objective method of the scientist relying on sense-perception does not reveal the real being of things. Moreover, it has created in experience the duality of the perceiver and the perceived. The nature of matter can be revealed neither by sense-perception nor by thought because they assume reality to be static and fixed.<sup>29</sup> One should, therefore, start on one's inquiry about the nature of the object or the material world, from one's own self, and should know the unknown on the analogy of the known.

The nature of the material world, according to Iqbal, is like that of the self; it is life. All life must take place in the finite centres of experience and wear the form of finite "this-ness." It is the fundamental fact of the universe. In the whole universe, there is a

27. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 100.

28. *Ibid.*, pp. 36-37.

29. *Ibid.*, p. 49.

tendency to individuate and to grow as an individual. The highest form of life is the ego, in which the individual becomes a self-contained exclusive centre. The world in all its details, from the mechanical, of what we call matter, to free movement in the human ego, is the self-revelation of the "Great-I-am." Every atom, howsoever low in the scale of existence, is an ego. Body is not necessary for the ego, because matter is unreal. The absolute reality is spirit, life, or *Elan*. Life does not need a body; it is its outward manifestation only which requires a body. Life manifests itself in body and mind by individuating and centralising itself. Mind and body do not differ vitally. Indeed, the mind as an ego emerges from the lower colonies of the sub-egos, called body. Both belong to the same system of spiritual monism.

Life is not static but changing. No two moments in the life of reality resemble each other. There is constant activity and movement. The egos grow, change, and ascend to higher levels of self-consciousness by increasing acts of tension, aspiration, and hopes. They are teleological in nature. Our life is teleologically determined in the sense that "while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value as the process of life grows and expands. We become by ceasing to be what we are. Life is a passage through a series of deaths."<sup>30</sup> There is continuity in this passage, and the stages, in spite of abrupt changes, are organically related. The life-history of each individual is a unity

and not a mere series of mutually ill-adapted events. We constantly create our ends while knowing ourselves as free agents. We choose new hopes, new ideals, and new aspirations which involve thought and intelligence. So the self is both will and thought, which form an active unity in our active life. Again, the end is "will-to-live better" and not only "will-to-live," otherwise hazardous enterprises would have been impossible.<sup>31</sup> Moreover, will to power which Nietzsche thought as an end, and religion, art, morality, and science as means, is not an end but only one of the means to a further end of intensification of life, provided this will to power is not destructive.

The world-process, or the movement of the universe in time, is certainly devoid of purpose, if by purpose we mean a foreseen end—a far-off fixed goal to which the whole creation moves. To endow the world-process with purpose in this sense is to rob it of its originality and its creative character. A time-process is not a line already drawn. It is a line in the drawing—an actualisation of open possibilities. It is purposive only in this sense that it is selective in character, and brings itself to some sort of a present fulfilment by preserving and supplementing the past.<sup>32</sup>

The facts of life point to a constant progress and evolution in the realm of biology. The biologist, however, contents himself to postulate that man is the final link of the evolutionary process.<sup>33</sup> But this supposition is unwarranted. Man has grown out of the lower life and it is a mistake to end the evolutionary

31. Iqbal, *Payam-i Mashriq* (Lahore, 1923), p. 143.

32. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 52.

33. *Ibid.*, p. 177.



process with him. There is no end to evolution. Progress is relative and knows no bounds. Moreover, if it is supposed that man and the universe have reached their final stage of evolution, it would make life and existence unbearable. It will be without any effort and aspiration. Eternal perfection or even eternal recurrence of that perfection, such as that of Nietzsche, makes our universe fixed and determined for ever.<sup>34</sup> But the observation of nature and the self gives a sufficient proof to the fact of growth and possibility of creation.

According to Iqbal, then, the universe is not a completed act. The process of creation is still going on. "The universe . . . is an association of individuals; but we must add that the orderliness and adjustment which we find in this association is not eternally achieved and complete in itself. It is the result of instinctive or conscious effort. We are gradually travelling from chaos to cosmos and are helpers in this achievement. Nor are the members of the association fixed; new members are ever coming to birth to co-operate in the great task. Thus the universe is not a completed act: it is still in the course of formation. There can be no complete truth about the universe, for the universe has not yet become 'whole.' The process of creation is still going on, and man too takes his share in it, inasmuch as he helps to bring order into at least a portion of the chaos. The Kuran indicates the possibility of other creators than God."<sup>35</sup>

The universe then, on the analogy of one's own self, is of a free, original and creative character. It is constantly growing. It is an organic unity of will,

34. *Ibid.*, pp. 108-9.

35. Iqbal's letter to R.A. Nicholson, *op. cit.*, pp. xvii-xviii.

thought and purpose. The universe is not chaotic, false, cruel, contradictory and seductive. It has both a reason and a plan. It is definitely tending to end, but the end is, and will ever remain, for human beings, in the future. Hence, there is no final state to the universe. It is a constantly progressing, self-generating and self-evolving universe, whose inner possibilities of growth and evolution will never know any limit.<sup>36</sup>

*Nature of Time and Space.* Iqbal has discussed the age-old philosophic and scientific problem of space and time. According to his version, he derived his ideas from the Qur'an and the ideas of the Muslim thinkers, because of the Qur'an's reference to the alteration of day and night as the greatest sign of God, and the Prophet's identification of God with *Dahr* or time.

According to him, time and space are subjective. Space is not something given which follows from the concept of a fixed universe. But universe is growing, hence there is no absolute space in which things are situated. Space of human beings is measurable in three dimensions. It is, however, possible to decrease or increase one dimension by decreasing and increasing our senses and psychic powers. Similarly, time also admits of different varieties, relative to the varying grades of beings. It is different at different levels of experience in the same being. On the level of perception, time appears to be purely spatial. Human beings translate their movements as "now" and "not-now" meaning practically the same as "here" and "not-here." It seems to be a line part of which has been travelled

and part of which still remains to be travelled in future. As a matter of fact, present does not exist. It is a moment which either lies in some near future or in some recent past. But when time is observed in relation to the inner self, it is not spatial or serial but durational in character. In it the past, the present and the future all intertwine and form a unity. It has succession but no change.

The time, of which people talk in ordinary sense as absolute, true, mathematical, made up of many discrete "nows," which flows without any relation to anything external and which we measure through the concept of past, present and future, is serial time and not real time. According to Iqbal, the purely physical point of view is only partially helpful in our understanding of the nature of time. The right course is a careful psychological analysis of our conscious experience which alone reveals the true nature of time. Though space-time is the matrix of all things, still the relation between space and time is akin to the relation between body and mind. Time is the mind of space. Iqbal quotes a set of verses from the Qur'an, which indicate the relativity of our reckoning time, and suggests the possibility of unknown levels of consciousness. He agrees with Bergson in his view about the duration in time and in the universal change both in the external world and in our inner life. This view is wholly qualitative and peculiar to our inner self which Iqbal calls the "appreciative self." Thus "the time of the appreciative-self is a single 'now' which the efficient-self, in its traffic with the world of space, pulverizes into a series of 'nows' like the beads in a thread. Here is, then, pure

duration unadulterated by space.”<sup>37</sup> The time of this efficient ego is just a dimension of the space-time continuum. The appreciative ego lives in pure duration and forms unity. The interval which the efficient ego reckons in millennia, centuries and years is the same “now” for the appreciative ego. Just as in the single momentary mental act of perception of light we hold together a frequency of wave motion which is practically incalculable, transforming thus succession into duration, similarly, the efficient ego synthesises all the “heres” and “nows”—the small changes of space and time, indispensable to the efficient ego—into a coherent wholeness of personality.

A critical interpretation of the sequence of time as revealed in ourselves leads Iqbal to the notion that Ultimate Reality is a pure duration in which thought, life and purpose interpenetrate to form an organic unity. Iqbal criticises those thinkers like McTaggart who do not distinguish between serial and non-serial time, and assign finality to serial time. He says, “If we regard past, present, and future as essential to time, then we picture time as a straight line, part of which we have travelled and left behind, and part lies yet untravelled before us. This is taking time, not as a living creative movement, but as a static absolute, holding the ordered multiplicity of fully-shaped cosmic events, revealed serially, like the pictures of a film, to the outside observer.”<sup>38</sup> His answer is that future exists only as an open possibility and not a fixed reality. Here the modern Quantum Theory supports Iqbal.

37. *Ibid.*, p. 46.

38. *Ibid.*, pp. 54-55.

A deeper insight into our conscious experiences convinces Iqbal to believe that beneath the appearance of serial time there is non-serial time, i.e. pure duration. The Ultimate Ego, that is, God, exists in pure duration in which change ceases to be a succession of varying attitudes and reveals its true character as continuous creation, "untouched by weariness" and "unseizable by slumber or sleep." Moreover, the life of the ego exists in its movement from appreciation to efficiency, from intuition to intellect, and atomic time is born out of this movement. On the one hand, the ego lives in eternity, i.e. in non-successional change, and, on the other, it lives in serial time which Iqbal conceives as organically related to eternity in the sense that it is a measure of non-successional change. This explains the relation between Divine Time and serial time, which contains in itself the essentially Islamic idea of creative evolution. Iqbal also conceives of life as a movement in time. He believes that man with his body, mind and soul is a single unit. It is a mistake to suppose that man can be separated into distinct realities. The fact is that matter and spirit are not opposed to each other. Matter is nothing but spirit in space-time reference. The unity called man is body when looked at as acting with regard to the so-called external world; it is mind or soul when looked at as acting with regard to the ultimate aim and ideal of such acting. Modern Relativistic Theory confirms this when it is said that matter and energy are not opposed to each other but they are only two states of one and the same thing. .

### 3. GOD

Scholastic philosophy put forward three famous arguments, i.e. the Cosmological, the Teleological, and the Ontological, for the existence of God. According to Iqbal, "These arguments... embody a real movement of thought in its quest after the Absolute."<sup>39</sup> But after analysing and discussing them he comes to the conclusion that, regarded as logical proof, these arguments are untenable and are open to serious criticism. Through intuition he has a consciousness of his own self, and on the analogy of the self he conceives of an ego in each object, an ego of individual, an ego of community, an ego of humanity, and an ego of the universe. The ego of the universe, which is the spiritual principle of the universe, may be called the Ultimate Ego. In religious terminology it is called God.

God or Reality is of the nature of a free, purposive and creative will. It is essentially spiritual in the sense of being an Individual and an Ego. He is an Ego because He responds to our reflection and our prayer ; for "the real test of a self is whether it responds to the call of another self."<sup>40</sup>

The relation of man and God is, therefore, quite intimate. Iqbal rejects the idea of regarding the Ultimate Ego as apart and above the finite egos. "The infinite reached by contradicting the finite is a false infinite, which neither explains itself nor the finite which is thus made to stand in opposition to the infinite."<sup>41</sup> This idea creates a gulf between the finite

39. Ibid., pp. 27-30.

40. Mohammad Iqbal, "MoTaggart's Philosophy," reprinted in *The Truth*, Lahore, July, 1937.

41. Iqbal, *The Reconstruction of Religious Thought in Islam*, pp. 27-8.

and the infinite. He also rejects the idea that the Ultimate Ego is the only reality, and that the finite egos are absorbed in it, which have no existence apart from the Ultimate Ego. Although this position has the merit of designating personality and egohood to the Ultimate Reality, it has the drawback of denying the existence and the value of the activities of the finite egos. Iqbal is of the view that the Ultimate Ego holds the finite egos in its own self without obliterating their existence.

But the Ultimate Ego may hold the finite egos in His Imagination or in His Being. The first alternative seems to be pantheistic. According to this, the human ego is regarded as a creation of the imagination of God and hence lifeless and imaginary. If somehow it were to have life and activity, it would be all determined by the imagination of God and not by itself. Hence it cannot be assumed to be real and existent by itself, which has otherwise been confirmed by the intuition of the self. One must, therefore, come to the conclusion that the Ultimate Ego holds the finite egos in His own being without effacing their existence.

At the same time, the Ultimate Ego does not lie apart from the universe, as if separated by a space lying between Him and ourselves. The Ultimate Self, therefore, is not transcendent, as is conceived by the anthropomorphic theists. He is immanent, for He comprehends and encompasses the whole universe.<sup>42</sup> But He is not immanent in the sense of the pantheists of the traditional type, because He is a personal and not an impersonal reality. He has an egohood, i.e. consciousness of His own "I-am-ness"<sup>2</sup> like us.<sup>43</sup> But

42. Ibid., pp. 71-2

43. Ibid., p. 53.



His consciousness does not lie within the grasp of human experience. He is, therefore, transcendent. Both immanence and transcendence are true of the Ultimate Reality, but neither of them singly.<sup>44</sup>

"But Iqbal emphasises the transcendence of the Ultimate Ego, rather than His immanence."<sup>45</sup> For, an emphasis on the transcendence of the Ultimate Ego enhances the reality and existence of the human ego, and also because it brings to light the individuality and egohood of the Infinite Self.

The Ultimate Reality is an individual, an ego, or a Person. Our criticism of experience reveals the Ultimate Reality to be rationally directed life which in view of our experience of life cannot be conceived except as an organic whole, as something closely knit together and possessing a central point of reference. He is a unique individual which is not finite. He is not infinite in the sense of spatial infinity. "The infinity of the Ultimate Ego consists in the infinite inner possibilities of His creative activity of which the universe as known to us is only a partial expression."<sup>46</sup> His personality is thus intensive and not extensive.

*Attributes of God.* Because the Ultimate Ego is an Individual and a Personality, therefore, He has a character and possesses some attributes. Among His most important attributes are creativeness, omniscience, omnipotence and eternity. His omnipotence means a creative movement. But this movement or change which implies want, limitation and imperfection is inapplicable to Him. He is continuous creation

44. Ibid., p. 58.

45. Ishrat Hasan Enver, op. cit., p. 73.

46. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 61.

and changes only in the sense in which continuous creation or continuous flow of energy can be said to change. He does not create matter as something external to Himself. He is Creator from within. "To Him the not-self does not present itself as a confronting 'other', or else it would have to be, like our finite self, in spatial relation with the confronting 'other'. What we call Nature or the not-self is only a fleeting moment in the life of God."<sup>47</sup> The Ultimate Ego has a character of Divine Activity of unlimited creation, which is the unfoldment of His own inner possibilities.

The Absolute Ego is Omniscient in the sense that in Him the act of knowledge and the object of knowledge are one. His knowledge is not, like the knowledge of finite beings, discursive—always moving round a veritable 'other'. His knowledge is perfectly self-conscious, living activity—an activity in which He creates as He knows and knows as He creates. His thought and activity are one and the future, therefore, is nothing but the open possibilities of creation.

The Ultimate Ego is Omnipotent, but does not have unlimited, blind, and capricious power. It is limited by His own nature—His Wisdom and Goodness. His infinite power is revealed in the recurrent, the regular, and the orderly, and not in the arbitrary and the capricious. The Divine Will essentially moves in the direction of the Good. Evil and pain are not absolute, rather they are relative to our successes and failure in our attempts to perfect our egohood and personality. Moreover, the issue whether the universe is inherently good or evil cannot be decided

at the present stage of our knowledge of the universe, hence one should rely on one's faith in the eventual triumph of goodness.

God is Perfect because He is an organic whole and has infinite scope of His "Creative Vision." His being Perfect implies that there is no reproduction in Him, for reproduction means a building up of a new organism—a duplication—out of a detached fragment of the old. He as a Perfect Ego cannot be conceived as procreating His own equals and "harbouring His rivals at home." God is Perfect throughout His creative progress, for this progress is progress *in* perfection, not *towards* perfection.<sup>48</sup>

Iqbal is of the view that God's will functions through the will of the finite egos. Reason can prove the necessity of faith, but it cannot turn faith into knowledge. The belief in God is ultimately a matter of faith, and that conviction or complete certitude about Him comes not from reason but by living in direct communion with Him.

*Prayer.* Iqbal would not emphasise immanence of God more than His transcendence because immanence would dissolve the finite ego into Infinite, and would take away the reality of the self which is the basis of his philosophy. Due to Iqbal's concept of transcendence of the Infinite, the human ego is capable of continued existence throughout an endless time and achieve immortality by which alone it can approach the Infinite.<sup>49</sup> The finite can achieve communion with the Ultimate Ego in the act of prayer. Prayer

48. M. M. Sharif, "Iqbal's Conception of God," *Iqbal as a Thinker*, (Lahore, Ashraf, 1946), p. 126.

49. Iqbal, *The Reconstruction of Religious Thought in Islam*, pp. 110-1.

has meaning only and in so far as the human self is conceived as having a separate being of its own as distinguished from the Divine Self. Iqbal objects to the belief of anthropomorphic theists that miracles can be worked by prayer. He believes that prayer is instinctive to the heart of man. The act of prayer as aiming at knowledge resembles knowledge, yet prayer at its highest is much more assimilative than abstract reflection. "Prayer as a means of spiritual illumination is a normal vital act by which the little island of our personality suddenly discovers its situation in a larger whole of life."<sup>50</sup> But according to Iqbal, the object of prayer is better achieved when this act becomes congregational. The spirit of all true prayer is social. A congregation is an association of human beings who, animated by the same aspiration, concentrate themselves on a single object and open up their inner selves to the working of a single impulse. It is a psychological truth that association multiplies the normal man's power of perception, deepens his emotions, and dynamises his will to a degree unknown to him in the privacy of his individuality. Islam attaches a high value to this socialisation of spiritual illumination through associative prayer.<sup>51</sup>

Prayer, according to Iqbal, whether it is individual or associative is an expression of man's inner yearning for a response in the awful silence of the universe. It is a unique process of discovery whereby the searching ego affirms itself and discovers its own worth and justification as a dynamic factor in the life of the universe.

50. *Ibid.*, p. 85.51. *Ibid.*, p. 87.

In short, God must be regarded as an ego. He is "not an anthropomorphic being or architectonic intelligence, acting upon the world from without."<sup>52</sup> He encompasses and comprehends the whole universe. The finite egos are part and parcel of His Being, but they do not lose their freedom in Him. He has, of His own accord, chosen the finite egos as participators in His life. But finite ego's existence in relation to God is its own and its thoughts and actions are self-determined. God, therefore, is not necessarily opposed to the being and freedom of finite egos.

### C. Axiology

1. *Nature of Value.* According to Iqbal, "There can be no complete truth about the universe, for the universe has not yet become 'whole.' The process of creation is still going on, and man too takes his share in it, inasmuch as he helps to bring order into at least a portion of the chaos."<sup>53</sup> In the process of creation man realises his self and becomes stronger personality. There are no fixed and unchangeable values which have no utility. They are in the process of transformation. Whether something has value or not can be determined in its relation to the perfection of the ego. Egohood is the end to which all our activities point or rather should lead to. The "idea of personality gives us a standard of value. . . . That which fortifies personality is good, that which weakens it is bad."<sup>54</sup> He praises strong personalities. All human pursuits should, therefore, be judged from

52. Ishrat Hasan Enver, op. cit., p. 83.

53. Iqbal's letter to Nicholson, op. cit., pp. xvii-xviii.

54. Ibid., pp. xxi-xxii.

the standpoint of personality. According to Iqbal, human situations determine values. These values may be comprehended through personal experience, past history and revelation to prophets.

It seems that, according to Iqbal, values are instrumental. He subordinates all values to the development of personality. This may be supported by Iqbal's elucidation and interpretation of a remark made by the Prophet regarding the poetry of a great Arab poet. This interpretation may also depict Iqbal's conception of art and aesthetic values:

"The ultimate end of all human activity is life glorious, powerful, exuberant. All human art must be subordinated to this final purpose, and the value of everything must be determined in reference to its life-yielding capacity. The highest art is that which awakens our dormant will force and nerves us to face the trials of life manfully. All that brings drowsiness and makes us shut our eyes to Reality around, on the mastery of which alone Life depends, is a message of decay and death. There should be no opium-eating in Art. The dogma of Art for the sake of Art is a clever invention of decadence to cheat us out of life and power."<sup>55</sup>

Iqbal's conception of values as instrumental may be further elucidated from the following lines.

Nose, hand, brain, eye, and ear,  
Thought, imagination, feeling, memory and understanding—  
All these are weapons devised by Life for self-preservation,  
In its ceaseless struggle.  
The object of science and art is not knowledge,  
The object of the garden is not the bud and the flower.  
Science is an instrument for the preservation of Life,  
Science is a means of invigorating the Self.  
Science and art are servants of Life,  
Slaves born and bred in its house.<sup>56</sup>

55. Quoted by K. G. Saiyidain, "Progressive Trends in Iqbal's Thought," *Iqbal as a Thinker*, pp. 59-60.

56. Nicholson, *The Secrets of the Self; A Philosophical Poem* II. 303-2, 1

2. *Realms of Value. Religious Values.* According to Iqbal, all human values take their root from the belief in the unity of God, which is the basis of religion. As Iqbal's philosophy is mainly religious, though he never, as Professor Nicholson rightly points out, "treat philosophy as a handmaid of religion,"<sup>57</sup> therefore religious truths for him are of supreme value. They are of paramount importance. These are the existence of God, the reality of the self, its freedom and immortality. Religion provides the whole value-system to Iqbal, because Islam is basically different from all modern "isms" or systems. It is, therefore, a mistake to identify Islam with any one of the present value-systems. The fact is that so many of the man-made philosophies which aim at creating a better world often have remarkable similarities with the implication of Islam which speak for the truth of the "natural faith." But all these philosophies stress only one peculiar aspect of life or value-system, e.g. political, economic, social, moral, spiritual, etcetera, whereas Islam embraces the whole of man's life, and would not allow any one of its aspects to overshadow the rest. In short, if one holds fast the true spirit of Islam, the democratic ideal and other modern ideals will take care of themselves; for the essence of Islam contains all that is noble and sublime in life. If, on the contrary, one pins one's faith to any one of the "isms" of the present day, one will inevitably be following a course which can, at best, assign one a secondary role in ordering the affairs of the world.

The most important principle to be borne in mind



is that Islam is not merely a religious doctrine, but is a practical and realistic code of life. Moreover, the Qur'an, which guides to certain values, "is a book which emphasises deed rather than 'idea'."<sup>58</sup> It is not only a book of certain principles of faith, but is a combination of faith with the rules of everyday conduct which forms the basis of all social, moral, political and civil institutions. "The Quran considers it necessary to unite religion and State, ethics and politics, in a single revelation much in the same way as Plato does in his *Republic*."<sup>59</sup>

Islam exhorts its followers not to flee from but to face and conquer the difficulties and despairs of life and existence. Religion is not simply ethics. It aims at the evolution of the ego beyond the present span of life. The essence of religion is yearning for a direct contact with the Ultimate Reality. It is morality touched with emotion. It aims at close association with the ultimate source of all life and being. This yearning is expressed through prayer and adoration. Religion is not a code of beliefs and doctrines, and hence of dogmatic ethics. Each good religion is a "deliberate enterprise to seize the ultimate principle of value."<sup>60</sup> Religious life may be divided into three stages of faith, thought and discovery. Direct experience is indeed the real purpose of all religious life. The religious belief and tenets are found to be the very source of satisfaction in the last stage.

Iqbal's conception of religion is very wide. According to him, religion is a force that liberates, not a force that imprisons. Iqbal's religion, of which he

58. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. v.

59. *Ibid.*, p. 158.

60. *Ibid.*, p. 178-9.

finds the best and the most congenial example in Islam, demands breadth of vision and tolerance, and sets free the dynamic powers of thought, which religious fanatics have always sought to suppress, because restrictions on the most precious of God's gifts to men are denial of his distinctive significance in the scheme of the universe. He disagrees fundamentally with those who would make religion a means for producing in people a false sense of contentment, fatalism and the desire for withdrawal from embracing the struggle of life. His religion is not "the opium of the people" as the Communist ideology calls all religions to be. It is essentially a religion of power, challenging men and women for the conquest of the universe, not advising them to adopt a policy of retreatment or renunciation. Iqbal contrasts his own conception of true religion with the false conception which is generally prevalent. Iqbal condemns as utterly evil all static and other-worldly religions. He attacks traditional religion because it impedes right action, by diverting attention by its idealism from the real situations and real opportunities. He states the place of religion in the life of modern man in the following words:

"And religion, which in its higher manifestations is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society motivated by an inhuman competition, and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.<sup>61</sup>"

Belief in the oneness of God is the central point of all the fundamental values of Islam, e.g. equality of mankind, as the vicegerent of God on earth, social justice, liberty, tolerance, rationalism, and the closest scrutiny of physical world and natural phenomena—which is an act of devotion. A little reflection will show that from a living faith in the unity of God, all the values and principles flow directly from the main spring.

Religion, according to Iqbal, is not a name for beliefs and certain forms of worship; it is, in fact, a philosophy of life and action. It is a complete code for the guidance of the individual's entire life. Islam lays down the broad principles of life; the details of these values are provided by the Prophet. Islam is all-embracing in its nature and affects all aspects of human activity, i.e. transformation of the individual, the community, and the humanity. The goal of life is the realisation and perfection of individual self, which depends upon the development of human potentialities in right direction. Guidance is necessary in every sphere of life and Islam provides the details of law, a complete code of creed and morals, a social order creative of a polity with every institution of an extensive commonwealth. But one cannot isolate the various aspect of life. It is reality which appears as church looked at from one point of view, and State, from another. Islam is a single unanalysable reality, which is one or the other as one's point of view varies. The Qur'an considers it necessary to unite religion and State, ethics and politics in a single revelation and represents an ideal of a harmonious whole.

*Ethical Values.* Regarding the question of good

and evil in the universe, Iqbal's view is melioristic. According to Iqbal, Islam looks upon the universe as a reality, and consequently recognises as reality all that is in it. Sin, pain, sorrow, and struggle are certainly real, but evil is not essential to the universe.<sup>62</sup> The universe can be reformed and there are chances of improvement. The elements of sin and evil can be gradually eliminated. Man is endowed with powers to understand and control the forces of nature, and, if properly controlled, these seemingly destructive forces of nature become sources of life.<sup>63</sup> Still the issue between optimism and pessimism cannot be finally decided at the present stage of our knowledge of the universe. As Iqbal says:

"Our intellectual constitution is such that we can take only a piecemeal view of things. We cannot understand the import of the great cosmic forces which work havoc, and at the same time sustain and amplify life. The teaching of the Quran, which believes in the possibility of improvement in the behaviour of man and his control over natural forces, is neither optimism nor pessimism. It is meliorism, which recognizes a growing universe, and is animated by the hope of man's eventual victory over evil."<sup>64</sup>

Thus the universe is neither completely evil nor completely good. According to Iqbal, Islam believes in the efficiency of well-directed action based on man's use of his senses and reason. Hence the standpoint of Islam is the ultimate supposition of all human effort at scientific discovery and social progress.<sup>65</sup>

Thus, the moral and religious ideal of man is not self-negation, but self-affirmation, and he attains to

62. Muhammad Iqbal, *Islam as an Ethical and a Political Ideal* (Lahore, Orientalia, 1955), p. 62.

63. *Ibid.*, p. 63.

64. *Ibid.*, p. 64.

65. Iqbal's letter to Nicholson, *op. cit.*, pp. xvii-xix.

it by becoming more and more individual and unique. The Prophet said, *Takhallaqu bi-akhlaq Allah*, i.e. "Create in yourselves the attribute of God." Man becomes more and more unique by becoming more and more like the most unique Individual (God).<sup>66</sup> Iqbal enunciated activity with all his might. He denounced the old quietist ethics, and pleaded for activity and vitality. He called for vigorous action to change the present conditions, but would not allow to copy blindly the modern West. He scorned the old concept of virtue in the static saint, and praised the man of action, dominant, growing through struggle, wrestling with the material world, and conquering it. Hence science is valuable in giving man mastery over the elements, and helps in the conquest of nature. Matter is valuable in obstructing man, thus making him strive. Society is valuable in purging man of fear, and exhilarating him with a divine discontent, and the enthusiasm of creative power.

Man must be regarded as a "unit of force and energy," a will, a germ of infinite power. The gradual expression of this power must be the object of all human activity. The essential nature of man consists in will and not in intellect and understanding. Moreover, Iqbal believes that, according to the tenets of Islam, "man is essentially good and peaceful."<sup>67</sup> The possibility of the elimination of sin and pain from the evolutionary process and faith in the natural goodness of man are the basic propositions of Islam.<sup>68</sup>

Fearlessness and freedom are the two bases of ethics in Islam. The essential ideal of Islam is to free

66. Iqbal, *Islam as an Ethical and a Political Ideal*, p. 65.

67. Ibid.

68. Ibid., p. 66.

man from fear, for fear is the cause of almost all vices. Man should be given a sense of his personality to make him conscious of himself as a source of power.<sup>69</sup> The idea of man as an individuality, which is free and has infinite power, determines, according to the teachings of the Qur'an, the worth of all human action. That what intensifies the sense of individuality and its freedom in man is good and that which enfeebles it is bad. Give a man a sense of respect for his own personality and let him move fearless and free in the immensity of God's earth, and he shall respect the personalities of others and become virtuous. The highest virtue from the standpoint of Islam is "righteousness" which may be defined as the preservation and intensification of a sense of human personality to be the ultimate ground of all ethical activities.<sup>70</sup> Man is a free and responsible being; he is the maker of his own destiny. The assumption that human personality is insufficient and hence man is dependent is false, and it is an obstructing force in the ethical advancement of man.

Man is directed to secure the highest well-being both materially and morally. Islam sets forth a standard of conduct: "Enjoin right and forbid wrong."<sup>71</sup> Rightness or wrongness of conduct may be considered with reference to their tendency to good or evil. A conduct or an act is right when it is according to rule; and an act is good when it is valuable or serviceable for some end. Islam is a creed of service and leads its followers to seek the welfare and finally the perfection of individuals and humanity in a co-operative

69. *Ibid.*, p. 67.

71. *The Qur'an*, xxii. 6.

70. *Ibid.*, p. 69.

spirit.<sup>72</sup> Hence the goodness or badness of a Muslim's conduct consists in its serviceableness for the above end. Similarly, only that conduct is right which is according to the law of the Qur'an. The *Shari'at* will tell him what is right that is enjoined and what is wrong that is forbidden.

The ethical ideal of Islam furnishes those basic emotions and loyalties which may gradually unify the scattered individuals and groups, and finally transform them into a well-knit people, the *millat* (community), possessing a moral consciousness of their own. According to Iqbal, Islam, as an emotional system of unification, recognises the worth of the individual and rejects blood-relationship as the basis of human unity. The unity of brotherhood of man, irrespective of race, nationality, colour, language, is most dependable. All human life is conceived as spiritual in origin, and this conception creates fresh loyalties. These emotions and loyalties create a solidarity which is essential to the development and organisation of a corporate life in which each member, being morally conscious, strives towards the realisation of the ideal.

*Social Values.* Islam, like every organised life, has certain laws and institutions which are essentially creative of a social order and moral development. The life of Islam, consequently, has a peculiar cultural force, and is distinguished by a complete organisation and unity of will and purpose in *millat* (community). The structure of Muslim society, in other words, is entirely due to the working of Islam as a culture inspired by specific ethical ideal.



Islam believes in a universal social polity based on the fundamentals revealed to the Prophet. A rational interpretation of the principles of Islam began with the Prophet himself, whose constant prayer was: "God, grant me the knowledge of the ultimate nature of things." It was his religious experience which created a distinct social order, which developed into a polity with implicit legal percepts. The structure and working of the Islamic society rested on an analysis and systematisation of these fundamentals into a body of rules called *Shari'at*. The religious ideal of Islam is thus related to the social order and the social order to Islamic polity.

According to Iqbal, the development of selfhood is the ideal. But if it is developed in isolation from society, it would end in an unmitigated egoism and anarchy. Man is a social being, and can live only in the society of his fellow-men. Out of necessity, the individual depends upon the community for his self-expression and realisation. His individuality strives in the multiplicity of community, and the diversity of community acquires unity through his individuality. The community which is composed of individuals is required to achieve a real collective ego to live as a single individual. Thus Iqbal is not interested only in the individual and his self-realisation. He was equally concerned with the evolution of an ideal society, a community as he preferred to call it.

In *Asrar-i Khudi* and *Rumuz-i Bekhudi*, Iqbal discusses the life of the individual and of the community, which require a social order for their development and realisation. As to the relation between the individual and the community, there is need for a right

kind of balance between the rights and requirements of the individual and of the society. No doubt, the full development and continued growth of an individual presuppose a society, but the individual should not be crushed out of existence through an over-organised society. To guard against the defects of an over-organised or *laissez-faire* society, the creation of an ideal society is necessary. It is only as a member of this society that the individual, by the twin principles of conflict and concord, is able to express himself freely and ideally, and hope to achieve complete self-affirmation. It is only as an association of self-affirming individuals that the community can come into being and perfect itself. "Iqbal thus escapes from libertarianism by limiting the individual's freedom, making him a member of a homogeneous community, and, from totalitarianism by limiting the community's authority, making it a challenge and not an insurmountable obstacle to the individual's self-realization."<sup>73</sup>

Iqbal stated certain values and principles upon which the ideal Islamic community is to be founded.

The first and fundamental value of the ideal society is that it should be based on spiritual consideration like monotheism. The belief in the unity of God is highly pragmatic for its utility to individuals and society. Many values stem from this belief, and provide a value-system for the growth and development of human beings through social environment. Monotheism gives a foundation of world unity by admitting that all mankind represents one brotherhood as vicegerent of God on earth. Universal brotherhood

73. A. J. Arberry, Trans., *The Mysteries of Selflessness; A Philosophical Poem by Sir Muḥammad Iqbal* (London, John Murray, 1953), p. xi.

means equality of mankind, and hence the values of social justice and respect for the dignity of each individual. Supporting this, in the New Year broadcast from All India Radio, Lahore, on 1 January 1938, Iqbal said:

"Remember, man can be maintained on this earth only by honouring mankind, and this world will remain a battle-ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind."<sup>74</sup>

As vicegerent of God on earth, man should be free to a reasonable degree to realise himself. Tolerance is a natural corollary of liberty. If a man wants his freedom to be respected, he must tolerate the liberty of others. Tolerance for the actions and views of others is beneficial to human ego as well as to society. For the development of individuality of each member of the group, tolerance is essential, and its absence leads to perpetual quarrels and conflicts. "The principle of the ego-sustaining deed is respect for the ego in myself as well as in others."<sup>75</sup> Thus, according to Iqbal, tolerance which is born of strength and not of weakness sustains and strengthens the ego. Thus from the living faith in the unity of God other values and principles flow directly. This principle, psychologically, seeks to restore internal unity into a divided world. It provides for all the members of the society unity of thought and action.

Belief in the unity of God shakes all worldly fear which is a great factor in retarding individual's growth and development. Modern psychology has shown the origin of abnormality of the bully, the coward, the

74. Shamloo, Ed., op, cit., p. 222.

75. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 113.

tyrant, and the dictator in suppressed fear. Whereas fear retards individual's development, courage helps him to achieve lofty ideal for progress. Progress means facing obstacles and hardships which serve to draw the best out of those possessing courage, develop character, and bring forth potential virtues. It (courage) does not consist in simply facing physical dangers bravely, but in not losing faith in one's standard of values. Hence the belief in God is helpful to the ego in overcoming fear and inculcating courage in order to grow and develop in a healthy manner. The belief in God or loyalty to Him, the ultimate spiritual basis of all life, amounts to man's loyalty to his own ideal nature, because, according to Iqbal, all life is spiritual in origin.

Besides being a basis of an ideal society, the belief in the unity of God is also the objective of society. The propagation of the doctrine of the unity of God is a well-defined goal towards which the whole community should strive to attain real solidarity in a community. Against other mundane objectives, such as the conquest of land or the attainment of political power, this objective is capable of stimulating a life of high endeavour and unselfishness.

Inspired leadership or prophethood provides the second important value for the structure of ideal society. The part played by the prophets in the evolution of humanity cannot be overestimated, because each of the prophets presented to people a religion which is the sum total of their life-experience finding a definite expression through the medium of a great personality.<sup>76</sup> Loyalty to the prophets has always been a

76. Iqbal, *Islam as an Ethical and a Political Ideal*, p. 56.

source of strength to their people, and the great and remarkable personality of each prophet provides a focus where all loyalties converge and all disrupting tendencies disappear. According to Iqbal, Muhammad is the last prophet because he presented all the comprehensive principles for the development of the ego in a rational way. The miracles which were required to guide humanity in its infancy are not needed now, because through the development of reason humanity can determine ways and means for its welfare and progress; blind faith is not required; rational thinking and observation of nature will provide guidance. This guidance is provided by the Code, i.e. the Qur'an. To Iqbal, there is no conflict between the Qur'anic teachings and human reason, rather each principle of the Qur'an fulfils the intellectual test. The principles provided for the progress of humanity are unchangeable but they are capable of adaptation and interpretation in the spirit of the Qur'an and the traditions of the Prophet. Obedience is necessary to the Code and the law given by the Prophet, who is a great unifying force of the Islamic community. Without observance of the principles, the communal life is sure to end in confusion. Through his practice of these principles, the Prophet established an ideal society. According to Iqbal, the community should have a centre from which all the cultural and social activities will radiate. Mecca provided and provides this centre to the Islamic community.

Another principle of the ideal society is to gain supremacy over the forces of nature, by developing the study of sciences and taking part in creative and original activities. While scientific outlook to probe

the mysteries of nature and to control the environment for its active utilisation through the proper use of sciences is necessary for the individual; for the community it is a matter of life and death. The West owes its supremacy to its development of physical resources and study of natural phenomena, and one of the main reasons of Eastern decadence is the neglect of physical sciences. "The West has bartered away its soul in the process of conquering the world of matter; the East has developed a pseudo-mystical way of thinking, which has bred a false kind of renunciation in its people and reconciled them to ignorance, weakness, and intellectual and political slavery."<sup>77</sup> Thus both have suffered. Iqbal brings about a union of the essentially complementary values of scientific knowledge and love or intuition. He realised the possibility of the salvation of humanity through two values jointly. One is "power" which is born of science, technology, and industrialisation. The other is "vision" which is the gift of religion to mankind and the fruit of intuition or love which Iqbal considers to be the essential supplement to intellect. Love creates values and ideals and tries to realise them to attain unique individuality by appropriation of the attributes of the most unique Individual (God). The divorce of power from vision, of science from religion, of intellect from intuition has produced the present tragic situation in the world, when Godless power has ruthlessly trampled over all human rights and values, both in the life of individuals and of nations. Iqbal, therefore, advocates the acquisition of this power, but wants this power

77. K. G. Saiyidain, *Iqbal's Educational Philosophy* (Lahore, Ashraf, 1954), pp. 113-4.

to be kept in subordination to the principles and values of religion, which teaches love, sympathy, self-restraint, and respect for human individuality. He is of the view that exploitation, destruction, and misery of mankind in the modern world can be eradicated, and mankind can be integrated into a single society if man learns the values which true religion has always taught throughout the ages. The scientist's arrogance and the priest's renunciation of the world are alike stupid and criminal. They both must strive for the good of mankind so that vision may direct the application of power.

Although the social order of Islam is keenly alive and responsive to the fact of change, it also preserves the history and traditions of the community which are serviceable. Iqbal places high value on the development of the communal ego or national spirit, by conserving the traditions of the society with a view to attaining stability and prosperity. During the period of prosperity every community creates certain healthy values, and in the days of adversity the community should stick to these traditions till there is turn of the tide. National history is as important for the nation as memory is important for the individual. Communal ego is strengthened by preserving and propagating the national traditions and national history among the future generations.

The ideal human society must safeguard maternity. Maternity, according to Iqbal, symbolises all that is best in woman, all that she has to offer to humanity in her chaste, steadfast and unassuming manner in humanity's march of evolution. To him, a woman who creates and sustains a home and under



whose hands children grow up to be strong and pure men and women, is a creator second only to God.

*Political Values.* Iqbal's idea of ideal society which is based on spiritual principle and value, based on a worldwide basis, is cosmopolitan in outlook and frees the conception of the unity of mankind from nationalism based on the accident of geographical situation, race, colour, language, and materialistic conception. Pride in one's stock or extraction, according to Iqbal, is unhealthy for the development of the ego. It tends to create barriers between man and man. Nations, tribes, races, communities, castes, and families—all claim for themselves, and take pride in, their peculiar excellence and superiority. But these distinctions are not based on the intrinsic worth of the individual. Nationalism and imperialism, based on such distinctions, "he says, 'rob us of Paradise': they make us strangers to each another, destroy the feelings of brotherhood, and sow the bitter seed of war. He dreams of a world ruled by religion, not by politics."<sup>78</sup> Every member in this society enjoys equal status and rights in the body politic. The community does not curb the freedom of the individual. Both the individual and the society submit to the Divine Code of ethical, social, and political laws, as interpreted by the Prophet. But this law is not absolute. It admits of interpretation and adjustment in changing circumstances. The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in permanence and change. It possesses eternal principles to regulate its collective life; for eternal gives a foothold in the world of perpetual change.

78. R. A. Nicholson, Trans., *The Secrets of the Self*, pp. x-xi.

"The teaching of the Quran that life is a process of progressive creation necessitates that each generation, guided but unhampered by the work of its predecessors, should be permitted to solve its own problems."<sup>79</sup> This implies the right of *Ijtihad*—independent judgment and interpretation of law in the light of the changed and changing circumstances, which Iqbal holds essential to the healthy development of the body politic.

In Iqbal's view, "The state from the Islamic standpoint is an endeavour to transform these principles [the unity of God and other implied principles] into space-time forces, an aspiration to realize them in a definite human organization."<sup>80</sup> The membership of Islam is not determined by birth, locality, or naturalisation; it consists in identity of belief. Each member of the community in striving to make himself more perfect and self-concentrated individual is helping to establish the Islamic kingdom of God upon earth. "The Kingdom of God on earth means the democracy of more or less unique individuals presided over by the most unique individual on this earth."<sup>81</sup>

This type of democracy would uplift humanity and secure world peace. In Iqbal's view, the ideal Islamic democracy does not ignore the masses, but develops in them a character so that they have a higher purpose in life. Iqbal shifts the basis of democracy from economic exploitation to a spiritual elevation and better economic adjustment. He looked for Islamic democracy as a social order to implement the

79. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 160.

80. *Ibid.*, p. 147.

81. Iqbal's letter to Nicholson, *op. cit.*, pp. xxviii-xxix.

concepts of equality, brotherhood, liberty, justice, and humanitarianism. The Islamic democracy is, thus, neither nationalism nor imperialism but a league of nations, which recognises artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members. "The growth of republican spirit, and the gradual formation of legislative assemblies in Muslim lands, constitutes a great step in advance."<sup>82</sup> Iqbal appealed to every Muslim nation to sink into her own self alone, until all are strong and powerful to form a living family of republics.

The ideal of a social order in Islam is to let man develop all the possibilities of his nature by allowing such freedom as is practicable. Each person in the state would enjoy security of life, property, and honour, freedom of religion and belief, freedom of expression, movement, association, and occupation, and equality of opportunity. The head of the state and an ordinary individual would be equal before law. In short, there are two basic propositions underlying political constitution. The first is the supremacy of the law. Authority except as an interpreter of the law has no place in the social structure of Islam.<sup>83</sup> The second is the equality of the members of the community. There is no aristocracy or a privileged class in Islam. Iqbal criticised Nietzsche's abhorrence of "the rule of the herd," and founding a higher culture on the cultivation and growth of an "aristocracy of supermen." Iqbal regards every human being as a centre of latent power, the possibilities of which can be developed by

82. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 165.

83. Iqbal, *Islam as an Ethical and a Political Ideal*, p. 97.

cultivating a certain type of character. He gives the example of democracy of the common people in the period of Muhammad the Prophet and Early Caliphate as an experimental refutation of the ideas of Nietzsche.<sup>84</sup>

Iqbal judged contemporary value-systems, and did not identify himself with a particular school of thought. He approves with favour the principles and objectives that underlie democracy and socialism, because they offer a better chance for man's progressive development. But still he had an independent and critical attitude towards the evils and corruptions of these systems. He refers hopefully to democracy as the sovereignty of the masses, but when it fails to develop right leadership and becomes a repressive influence arresting the growth of individuality and its uniqueness, it is no better than a blind and mechanical counting of heads instead of weighing them, and hence political wisdom and justice are apt to become mere functions of a numerical majority.<sup>85</sup>

No doubt, Iqbal had an admiration for democratic way of life, and wanted to see true democracy reigning over a united world. But he had no patience with the practice of narrow concept of democracy which is as harmful as Fascism and Communism. Broadcasting on the occasion of New Year's Day in 1938, Iqbal said :

"The modern age prides itself on its progress in knowledge and its matchless developments. No doubt, this pride is justified. . . . But, in spite of all these developments, the tyranny of imperialism struts abroad, covering its face in the mask of Democracy, Nation-

84. Nicholson, op. cit., p. xxix.

85. Sir Muhammad Iqbal, *Zarb-i Kalim* (Lahore, Sh. Ghulam Ali & Sons, 1955), p. 150.

alism, Communism, Fascism and heaven knows what else besides. Under these masks, in every corner of the earth, the spirit of freedom and dignity of man are being trampled underfoot in a way of which not even the darkest period of human history presents a parallel.... So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour, and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideal of liberty, equality, and fraternity will never materialise."<sup>86</sup>

*Economic Values.* To put every citizen at the mercy of the state possessed of all political and economic power, and of all the means of living, as is done in Russia, to solve the problems of relationship between capital and labour, and inequalities of an industrial system, is totally opposed to the spirit of Islam. In Iqbal's view, although each man is influenced by his environment and can reach maturity as a member of a society, yet the central core of his being is his moral responsibility. Any effort to reduce man to the level of an automaton, or to reduce the central feature of his ego is opposed to Islam. The type of ideal society that Islam favours is a society of free individuals earning their living by their own exertions, enjoying a high degree of economic independence, and co-operating with each other in all the affairs of life.

Iqbal emphasised *Kasb-i Halal* (lawful earning and acquisition) through personal effort and struggle. Therefore he discourages *su'al* (asking) which means getting things without personal effort. All exploiters of others are beggars because their egos lack personal effort and vigour. The same are those who inherit

wealth or borrow ideas of others. At the same time, Iqbal denounces slavery as a degrading institution designed by the ingenuity of man to exploit his fellow-beings. He attacks modern forms of slavery, such as political and economic exploitation, on account of which normal human growth could not be attained in a spirit of freedom.

In the ideal society, Iqbal demands the maximum possible production and widest distribution of property and income, but wants to check the inclination of the individual towards ruthless egoism and infinite gold-hunger by preaching *faqr* or disregard for and carelessness towards the rewards which this world or the next has to offer, and which the majority covet. The institution of *zakat* is meant to provide that no one shall be in want. It is the first example in human history of a social security scheme operating throughout the state, and applicable to every individual. Similarly, Iqbal refers to other similar Qur'anic injunctions against hoarding, usury, circulation of wealth only among the well-to-do, low standard of living of the masses, marked differences in economic classes, gambling, speculation, and other undesirable trade practices.

## **Chapter IV**

# **IQBAL'S EDUCATIONAL VIEWPOINTS AND THEIR COMPARISON AND CONTRAST WITH DEWEY'S PHILOSOPHY OF EDUCATION**

To conclude this study an attempt will be made to state Iqbal's educational viewpoint from the statement of his philosophy exposed earlier, and to compare these viewpoints, whenever possible, with those of Dewey. The fact that Iqbal did not present his views on educational problems in a specific manner leads one to expect that inferences on educational problems from his philosophy in some cases may be sketchy. It is also to be expected that there is a difference between the quality and kind of ideas expressed by someone else for him. However, keeping these limitations in mind, an attempt is made in this chapter to infer Iqbal's ideas which are consistent with his philosophical ideas.

### **A. Education as a Social Institution**

Education is primarily a social process, and this process constitutes one of the main dimensions of any philosophy of education. The significance of this social dimension of educational philosophy varies according to the conception one has of how individuals are, or should be, related to one another. Different



arrangements of social relations lead to different educational policies. Hence the conception of education as a social process and function has no definite meaning until one defines the kind of society one has in mind. If one takes Iqbal's view of society, one finds that his philosophy of society necessitates education as a social institution, because he has great confidence in human society. He entrusts the education of the child to society as against the views of thinkers like Rousseau who suggest taking the child away from society to nature for his education, because in Rousseau's opinion society, instead of educating the child, pollutes him. Iqbal says :

Individual lives in relation to community,  
Alone, he is nothing!  
The wave exists in the river,  
Outside the river it is nothing.<sup>1</sup>

Hence there is a firm basis for making education a specialised function to be fulfilled in a formal agency of society.

According to Iqbal, education as a social affair is charged by the society with the function of bringing up the youth for their effective participation in the life of the group. The school as a special environment provided by the society is responsible for providing education for wholesome character and personality, and training for a vocation in adult life. The school as a social institution is related at all points to life and is responsive to all the forces of the outside social environment which play upon it. Iqbal would say that "school is, or rather should be, 'an idealized

1. Muhammad Iqbal, *Bang-i Dara (The Caravan Bell)*, (Lahore, 1924), p. 210.

epitome' of social life, reflecting within it the elements of all worthful major activities that make up the work of the society."<sup>2</sup> The individual has to be brought up with reference to the needs, demands, and ideals of the society. The society entrusts this task of education to schools which, according to Iqbal's view, should be conceived as an instrument of progress of the individual and the society or individual-in-society. The school's accomplishment should, therefore, be judged by the criterion of its fostering the development of individuality and its efforts in managing to adjust the individual adequately to his growing social environment.

It can also be inferred that the school has also a function of organising in a critical way the many processes of informal communication and persuasion which constantly proceed outside school to pass on and transform ideas, attitudes, and skills. Under ideal conditions the school passes on the common store of purposes and ideals, clarifies the common ideology and strengthens its appeal, and exerts a stabilising and cohesive effect upon the community as a whole. It also preserves, disseminates and extends pupils' knowledge and experience in their environment along with all the techniques of learning and teaching.

Iqbal would conceive as indispensable the existence of education as a social institution for critically evaluating the culture which exists in humanity's contemporary life and its past traditions; for inculcating the need for changing the undesirable elements, retaining the worthy ones; having a progressive, creative vision towards the future; and providing

2. K. G. Saiyidain, *Problems of Educational Reconstruction* (Bombay, Asia Publishing House, 1950), p. 59.

guidance to the community as a whole. He thus endeavours to secure the continuity of collective life and culture and ensure their intelligent and creative reconstruction by influencing the course and direction of the individual's development.

Thus, education as a social institution is a great concern for Iqbal, and for Dewey education is "scarcely anything at all unless it is a social institution."<sup>3</sup> According to Dewey, society established schools, first, because the young need to know more than they can learn in daily, direct participation in the life of the community; secondly, modern life is so complex and the community itself is so developed that they necessarily depend and draw upon the experiences which are remote in time and space; and, lastly, the social inheritance is so complex that it can no longer be transmitted by word of mouth but has to be transmitted through written symbols. So the society fulfills the educational task with an institution designed for this purpose. Education as a social institution performs three functions by means of a special chosen social environment, i.e. school, as compared with ordinary association in life. Firstly, the school provides a simplified environment by selecting from the complex civilisation fairly fundamental features capable of being responded to by the young. Secondly, the school environment tries to eliminate, as far as possible, the unworthy features of the existing environment from influencing mental habits. The selection aims at both simplifying and weeding out what is undesirable, thus purging and idealising certain social

3. J. D. Butler, *Four Philosophies, and Their Practice in Education and Religion* (New York, Harper, 1937), p. 480.

customs. Thirdly, the school is expected to provide a broad, balanced, and representative social environment in order to give an opportunity to each individual to escape from the limitations of the social group in which he was born. The school also co-ordinates within the disposition of each individual the influences of the various social environments in which he enters.<sup>4</sup>

Both Dewey and Iqbal emphasise education as a social institution. Education would lose its meaning if it was not a social process sponsored by society. Individuals cannot grow and develop as personalities if they do not get education through the social environment. According to both of them, society cannot dispense with formal education as a social institution in the modern age of technological development which results in diversification and stratification of society through division of labour with its distinct occupational and professional groups.

### **B. Educational Aims: Their Determination and Selection**

Educational aims are primarily a phase of values. They are conscious or unconscious value-judgments. These judgments involve thinking in metaphysics and epistemology. Educational aims take their root from philosophy. Iqbal's philosophy is the philosophy of the self. He prizes and stresses self or individuality. Hence in Iqbal's view the highest or ultimate aim of all educational effort as well as other social efforts is to develop and strengthen the individuality of all persons. In other words, the ultimate aim of man in his

4. John Dewey, *Democracy and Education*-(New York, Macmillan, 1954), pp. 22-7.

life as well as in education is the actualisation and realisation of the open, infinite possibilities within, without, and before him. The highest ideal, according to Iqbal, is a continued life with the highest quality of knowledge, power, perfection, goodness, vision, and creativity.<sup>5</sup> But the ideal at this level is not a fixed one. As one acquires more of the qualities of the ideal, it shifts its place to a still higher level. It does not mean only the development of the inherent possibilities of man, but in a great measure the individual's power to absorb into himself, for the reconstruction of his experience, power, personality, and the enrichment of his life, the influences of the universe external to him. Sense, reason, intellect, and intelligence are the evolved instruments for this purpose. Hence, according to Iqbal, the cultivation of any of the faculties like reason, intellect, and intelligence is not the aim in education; rather they are the means for the ideal of continuation and enrichment of life.<sup>6</sup>

According to Iqbal, the statement of the ultimate aim and the description of its various aspects into objectives of education as continuous life of good health, perfection, power, knowledge, goodness, vision, creative and original activity, and other values of his philosophical system for the development of individuality would not be enough. He recognises the need for more proximate, immediate and specific objectives which when realised would become resources to achieve the ultimate aim with more vigour and enthusiasm.<sup>7</sup> The actualisation of specific objectives becomes a means and refers to immediate

5. *Supra*, pp. 57-8, 57-9, 76.

6. *Supra*, pp. 76-81,

7. *Supra*, p. 43-4.

direction while the ultimate aim signifies a more remote direction.

The value of the ultimate aim as the development of individuality is supreme because, through suggestion and direction, it controls the selection of more proximate aims, and their execution. The development of individuality can be accelerated by the formulation of new creative purposes and objectives which always determine the direction of man's activity and evolution. Hence by means of the motive force of unceasing and creative desires and ideals the individual builds his selfhood, culture, and institutions. Education would defeat its purpose of the development of free, creative, and unique personalities if the educational system discourages the formation of new ideals and objectives. These objectives, according to Iqbal, grow out of the dynamic, forward-moving activity of the individual in relation to his environment, cultural heritage, ongoing experience and projected ideals. The objectives depend also upon the nature of the pupil, social institutions, contemporary life with due regard to the activities of children and adults for the development of their personalities and character and preparation for a vocation. 'They emerge from the present experience and man's problems of meeting the constant needs of a dynamic environment; his desire to achieve ideals by changing the environment to his needs with the help and direction of his will, intelligence, and valuable surviving traditions and principles of the past.

Growth and development of individuality in active and purposeful participation in life, through the agency of education, requires a material and cultural

environment. There is need for intense and manifold activity on the part of the growing individual which must be carried out in vital contact with the whole of his material and cultural environment. The social setting provides the individual with such a wholesome environment. Man does not live to himself alone. On the contrary, he lives among his fellows in a social structure. He realises his ideals in participation in society not simply as it is, but also as it is becoming and ought to be. Iqbal's concept of an ideal society is a democracy of more or less unique individuals towards which they all should move progressively for their mutual rejuvenation. Such a socially organised environment, to Iqbal's mind, is not the end but a means to each individual's effort to realise his ideal of unique personality.<sup>8</sup> Of course, society does not exist for individual's selfishness but for mutual help through co-operative effort of all its members. Education develops individuality by bringing about a dynamic and progressive interaction between the individual and the society with the object of adjusting them to each other.

To realise the broad educational aims and values as framed by Iqbal, the teacher will have to plan specific objectives for classroom activities. Of course, when these aims and values are expanded to this length and detail, they merge with the curriculum itself. According to Iqbal, then, the specific objectives will not be one or many in a specific number but a multitude as framed by teachers and pupils. Iqbal would like these aims to be based on democratic principles. They should not be enforced from outside. The pupil and

8. *Supra*, pp. 59-60.



teacher should be free to make, choose, and accept them. In other words, they should be meaningful to those who use them. Iqbal would disapprove of the determination of aims of one individual or group by another individual or group, because he has great regard for the individuality of each person and even urges him to make his purposes and ideals himself.<sup>9</sup>

Further, aims arise out of the actual and concrete situations and are selected by teacher and pupil from among the various alternatives. The end of these intelligently projected ideals gives an insight or vision, and becomes an instrument in guiding both pupil and teacher in reaching that end by helping them consider and adjust the means, and by suggesting the order a procedure to be followed in using the means. Since aims are values, they provide motivating forces to achieve the ideal put forth, and also the basis for the evaluation of the ideal when it is achieved. Further, according to Iqbal, his aims and values are a set of principles, and are useful to the educator as well as the educated, not as aims, but as suggestions for their guidance in keeping an overall balance of all the values that may be involved.

Iqbal's philosophy subscribes to that kind of proximate educational aims which are not fixed, static, and immutable, but which should be flexible and subject to continual reconstruction. In a universe of change and evolution the educational aims should be tentative and must shift with the rest of the scenery of changing individuals and their environments. They should be constantly made and remade, and be an outgrowth of practical changing situations. Hence

9. *Supra*, pp. 53-4.

Iqbal's educational aims do not consist in maintaining a *status quo* because he preaches a life of ideals and purposes, and ceaseless effort to realise them. The desires, objectives, purposes and ideals are not mere impulses, because one's acting on impulse does not become an activity with a purpose until one tries to see the means at one's command, the reasonableness of the objective, and probable outcome of the activity. One may note that educational aims and their outcomes are not the same or identical in their meaning. The former are what one tries to do and the latter are what one actually succeeds in performing. Here one perceives how aims change in the process of actualisation, and the scope of uncertainty of result they are expected to bring. It also points towards the importance of careful formulation and use of aims to manage the educative process with intelligence and vision which Iqbal greatly emphasises.

According to Dewey, the ultimate educational aims, though rooted in concrete situations and experience, should not be thought of as determined by external conditions in politics, business, or religion. These conditions supply the material by which to judge the effects of the educational process. But these conditions do not supply the educational norm.<sup>10</sup> Education is itself an independent process for determining what values deserve to be pursued as ends. Then education is subordinate to nothing save more education.<sup>11</sup> As Dewey states: "The educational process has no end beyond itself; it is its own end."<sup>12</sup> In other

10. John Dewey, *The Sources of a Science of Education* (New York, 1929), pp. 73-5.

11. John Dewey, *Democracy and Education*, p. 60.

12. *Ibid.*, p. 59.

words, education is one with life, and life is growth; therefore education is growth.

Dewey also emphasises social efficiency as an aim which "as an educational purpose should mean cultivation of power to join freely and fully in shared or common activities."<sup>13</sup> According to Dewey, all educational aims have a social nature and impact. To him an aim denotes the result of any natural process brought to consciousness and made a factor in determining present observation and choice of ways of acting. It signifies that an activity has become intelligent. Or to have an aim, to act with a purpose, to adjust the means to the end, to consider the future ends in the light of the past is all one with acting intelligently.<sup>14</sup>

Dewey believes that an abstract idea like education cannot have any aims, and that only people like pupils, teachers, and parents have them. Hence teachers and pupils should accept only those aims which suit the pupils in their participation of their present life and their eventual preparation for subsequent events. Some people underscore the claim of children of their present, i.e. their childhood. They think childhood to be a preparation for adult life or even beyond. But, according to Dewey, immaturity is not to be conceived as a liability but as an asset or a power to grow.<sup>15</sup> Education is a growth directed towards the future. Preparation for future is then a by-product of growing in present. Present growth helps in growing well in future.<sup>16</sup> According to him, the school should try to aim at life here and now and not a

13. *Ibid.*, p. 144.

15. *Ibid.*, pp. 49-50.

14. *Ibid.*, pp. 119-21.

16. *Ibid.*, p. 65.

preparation for it. He is fearful of remote aims or values deferred in time, which may fail to enlist the native energies of the child because of their remoteness.<sup>17</sup>

Dewey's ultimate aim in education as growth for the sake of further growth needs some specifications for the character, direction, and purpose of growth. Continued growth as the ultimate aim of education seems confusing, for "it appears to fail to specify what is desirable or right direction for growth to take."<sup>18</sup> Dewey's conception, if considered from Iqbal's point of view, would seem to deprive life of the charm of its ideals and purposes, and the efforts to realise them. According to him, life without purpose would be uninteresting, boredom, and unworthy of living. Life does not consist in simply adjusting to the environment but also in ever creating fresh ideals and realising them by changing the environment.

For the most part there appears to be similarity in the ideas of Dewey and Iqbal about the nature and function of proximate aims in education. As to the ultimate aim, Dewey emphasises one's continued growth as long as one lives,<sup>19</sup> while Iqbal stresses as aim one's continued life possessing certain definite characteristics. Iqbal's aim seems to be directed more towards some consciously known end.

### C. Curriculum, Its Selection and Organisation

Curriculum which involves the considerations of epistemology and axiology means, according to its Latin origin, a "race course," and if carried over to

17. *Ibid.*, p. 66.

18. John S. Brubacher, *Modern Philosophies of Education* (New York, McGraw-Hill, 1950), p. 109.

19. John Dewey, *Experience and Education* (New York, 1938), pp. 28-9.

educational discourse it signifies "course of study." Curriculum, as now understood, refers to the activities and experiences of pupils, for the modification of their behaviour, under the direction of the school. It is one of the important ways and means in the educative process to achieve the objectives of education. The objectives and curriculum are so closely related that curriculum may be conceived as aims and values writ large in expanded form.

At present, there exists a controversy among educators regarding the composition and organisation of the curriculum. Some educators think that the curriculum should be composed of subject-matter. It is based on knowledge-mastery concept. Other educators conceive of curriculum as consisting of the activities and experiences of the pupils. Further, some educators believe that the curriculum should be organised in a logical order, while others favour the organisation of curriculum in a psychological order.

From Iqbal's point of view, there is no need for mastery of subject-matter, but for efficiency in, and capacity for, creating ideals and realising them in actual situations. He would not allow the fitting of child to subject-matter, because in that case the activities of pupils determined in advance will neglect their interests, result in indoctrination, limit the operation of intelligent choice and paralyse originality and creativity.<sup>20</sup> Such activities lack integrating purposes, and contribute to make individuals dependent upon external authority. Nor can the curriculum be wholly based on the interests of students because a desirable curriculum must include activities of many kinds. It

<sup>20</sup> *Supra*, p. 92.

can be inferred that an overemphasis either on subject-matter or on pupil alone is dangerous. Educative experience, in a constructive sense, should find its direction from the situation which includes both the pupil and the environment, that is, the materials of instruction.

Iqbal would think that a desirable curriculum consists of only those activities that supply desirable experiences for the growth of individuality. Hence, the quality of desirable experience is the criterion for the selection of the curriculum. According to Iqbal, curriculum activities should have a quality of contingency. To him, things and their value and consequently aims and curriculum as well should be looked upon as relative. They get their meaning and significance in their relationship to other things. Whatever is learnt in such activities is flexible and capable of modification as conditions change. The curriculum activity should also involve socialisation, widen the area of common interests and concerns through social sensitivity, participation, and appreciation. The activity should be acceptable and satisfying on the whole to the individual who engages in it.<sup>21</sup> Iqbal would also emphasise that each desirable activity should involve creativity and originality. It should provide for learning new things in new ways through curiosity and wonder, and should encourage experimentation with new ideas. Curriculum activity should involve intelligent choice and selection from among alternatives on the basis of profitable consequences. It should also be purposive because purposes constitute the integrating agencies of desirable experiences and

21. *Supra*, p. 63.

necessitate a psychological variety of, and effort in, activity.

According to Iqbal, changes in social conditions, the corresponding changes in the needs and interests of people including children, and advancement of knowledge, and consequently the continuous formulation of educational aims require that selection of curriculum should also be continuous. Both the content and material of curriculum should be constantly changed, revised, and reconstructed. The teacher may engage continuously in its selection beginning long before he meets his pupils in educational situation and continue to make modifications and adjustments so long as he works with them. The use of the textbook, although desirable and even indispensable, should never serve as a means of determining curriculum or subject-matter, because too much reliance on the textbook, which itself is a tool, overemphasises indirect experience at the expense of direct experience. Similarly, the selection of curriculum by authorities in advance and its prescription is not decidedly the best. No kind of advance selection and determination can be satisfactory for particular changing situations which cannot be foreseen. The teacher should not expect the pupils to take their curriculum readymade from administrative authorities and official curriculum designers.<sup>22</sup>

From this point of view, the school administration and curriculum-makers should not be rigid on the school for their prescribed programme. Rather they have done their part by placing within the reach of the school and teacher all the information. While selecting activities for immediate and practical situa-



tions the teacher and pupil should consider the recommended programme as suggestions only as was hinted at in the case of selection of aims. So the teacher should, according to the views of Iqbal, neither get a prescribed programme in advance, nor make the programme on the spot, but he should make advance and continuous selection. The more attention he gives to the selection of curriculum in advance, the more effectively its selection will be completed in the immediate situation. Each later study should reconstruct, readjust, and remake what has been selected before until it is used in the actual situation. Even here the teacher should learn something new that will improve his selection of curriculum content and material for subsequent experiences of the pupils.

Iqbal would conceive of curriculum as a programme of sum total of desirable activities and experience of pupils, as a means of development of individuality, at school. To him, curriculum represents the social stuff out of which the individual realises himself. The development of personality includes emotional attitudes, moral ideals, and the usual sort of information in which experience has a central place. Curriculum is dynamic and things like facts, knowledge, information, and subject-matter containing social heritage have a secondary place. They may be changed to fit the present situation, because Iqbal emphasises *ijtihad* or reinterpretation and adjustment even of religious values which are generally thought to be static and fixed.

For the continuous selection of curriculum, Iqbal would proceed according to its pragmatic value and usefulness for the development of individuality. Of

course, he would not ignore certain subjects entirely, because, according to him, they possess immense instrumental value for the development of the individual. They take their character from the way they serve. Iqbal would emphasise the combined study of religion, cultural history, natural and physical sciences, psychology, metaphysics, social sciences, and literature for the continuous development of individuality. The inclusion of these in the curriculum content will enhance the learning of pupils towards intelligent thought and action. Iqbal is fully sensitive to the value of cultural history for the inspiration, achievement and proper expression of individuality. The continuity of the cultural life of the community demands on the part of its members not only a genuine appreciation, but also a critical appreciation of its cultural values and traditions. The individual members must acquire the capacity for active understanding, assimilation and reconstruction of the existing culture.<sup>23</sup> Reconstruction and revision, according to Iqbal, should be based on the needs, interests, and practical problems of the community, and should not imitate blindly the ideas and culture of others. Ignoring the culture and past history and borrowing ideas and culture from others indiscriminately weaken the personality through repression of creativity and originality.<sup>24</sup> But when Iqbal attaches value to history and historical evolution of the community, he does not mean amusing legends of the past but valuable traditions of the past on which present and consequently future can also be built for the continuity of the community.<sup>25</sup> He does not want

23. K. G. Saiyidain, *Iqbal's Educational Philosophy* (Lahore, Ashraf, 1954), p. 22.

24. Muhammad Iqbal, *Rumuz-i Bekhudi*, pp. 186-8.

25. *Ibid.*, pp. 172-3.

to limit education to narrow attitudes of political, racial, geographical loyalties, but inculcating a truly international outlook and broadminded spirit for the whole of humanity.

Iqbal deplors the Muslims' neglect of sciences which resulted in loss in intellectual growth and weakness in economic and political position and he would advocate sciences as an important factor in curriculum content to make good the deficiency and develop scientific temper. Iqbal is keenly aware of the practical significance of science in modern life, but wants religion to provide direction to life and also application of science. He wants religion to occupy a high place in the realm of human experience. While referring to religion as an essential part of curriculum, he, of course, does not mean by religion a set of dogmas and rituals to be preached, but understanding the basic values which support and liberate the individuality.

It can also be inferred that the curriculum should include co-curricular activities which, through cultural, social, and intellectual education, enrich the life and work of pupils. To become really educative the school should widen the sphere of activities to enlist the child's manifold growing powers by providing leisure pursuits, work and play, individual hobbies and corporate activities, and by relaxing rigid boundaries which divide the home from school, study and work from play and leisure.

Further, the experiences through the study of subjects and pursuit of activities mentioned above have worth to the extent that they serve as means and resources for illumination and solution of contemporary problems. But if sometimes the contemporary

complexities do not cover what subject-matter seems to be useful for pupils to learn, the farseeing teacher will direct the activities of the students into such a situation where they will themselves demand it.

According to Iqbal, the curriculum should be flexible with respect to individual differences among pupils and also in point of time. Emphasis on the development of individuality and variegated nature of each pupil requires individualised instruction and curriculum. Moreover, to say that the curriculum should be made as life and learning develop and not to be prepared in advance requires even a more difficult kind of long-range planning which is broad and flexible to cope with a variety of contingencies. The teacher, because of his mature experience and knowledge of the pupils' past and present, can anticipate within limits their future problems, and prepare information and sources for them to guide them in their life of continued experience.

For better and continuous organisation of the experiences of the pupils, the teacher, according to Iqbal, should, besides knowing the pupils, study the views of the educated adults, teachers, experts and authorities in different fields for the direction of the pupils. The schemes of curriculum organisation should be arranged, in as many ways as possible, by the teacher in a logical pattern towards which his pupils progressively move. He may organise curriculum in units of subject-headings, units by centres of interest, problems or in other ways. There is no best scheme of advance organisation. The teacher may use all schemes to gain perspective with regard to the pupils. Although he should keep his pupils in mind while

reconstructing his advance organisation from time to time, on the basis of suggested organisation by authorities, any such organisation should be conceived as an instrument of teaching and not as an order to be followed in teaching.

According to Dewey, the measure of the worth of the school curriculum is the extent to which it is animated by a social spirit.<sup>26</sup> He criticises the curriculum loaded down with purely inherited traditional subjects and matter, and pleads for constant criticism and revision to make sure that it is accomplishing its purpose. There is need for critical survey in curriculum because there is probability of its representing the values of the adults rather than those of children and youth, and those of pupils a generation ago rather than those of the present day.<sup>27</sup>

He also criticises the idea that different studies represent separate kinds of value and that to get a sufficient variety of independent values, the curriculum should be constituted of a combination of various studies.<sup>28</sup> For him, it is based on the assumption of faculties to be trained and leads to disintegration of educational experience.<sup>29</sup> It is also based on the conception of diversity of interests which should be cared for by each separate study. The outcome is congestion of the course of study and the school programme or the time-table becomes mechanical.<sup>30</sup>

He pleads for the unity or integration of experience through organisation of interests of life by organisation of school materials and methods which will operate to achieve breadth and richness of

26. Dewey, *Democracy and Education*, p. 415.

27. *Ibid.*, p. 283.

29. *Ibid.*, p. 287.

28. *Ibid.*, p. 286.

30. *Ibid.*, p. 290.

experience.<sup>31</sup> The scheme of curriculum should take into account the adaptation of studies to the needs and improvements of community life. It must, in its planning, place essentials first and refinements second. Essentials are the experiences in which the widest groups share and things which represent the need of specialised groups, and technical pursuits are secondary. In other words, the curriculum must first be human and then professional.<sup>32</sup>

To sum up, according to Dewey, "curriculum which acknowledges the social responsibilities of education must present situations where problems are relevant to the problems of living together, and where observations and information are calculated to develop social insight and interest."<sup>33</sup>

Although life is individual for both Dewey and Iqbal, Dewey emphasises more of its social aspect. For Iqbal, individual and society are co-ordinated and mutually adjusted. Dewey regards as essential those parts of the curriculum which promote sociality and culture, but Iqbal gives the highest importance to those parts of the curriculum which develop individuality, although he conceives of the existence and development of the individual only within the society. Dewey seems to be more dissatisfied with subjects, their boundaries and materials than Iqbal. Iqbal recognises the usefulness of certain subjects for the development of individuality. Both Dewey and Iqbal judge subjects and materials by their instrumentality and utility.

31. *Ibid.*, p. 291.32. *Ibid.*, p. 225.33. *Ibid.*, p. 226.

#### **D. Methods of Instruction**

Method is the structure in which the curriculum should be cast in order to accomplish selected educational aims in a satisfactory manner. It is related to the conception of the nature of the curriculum. Sometimes method is considered a phase of curriculum and, at others, curriculum is constructed with regard to method. Indeed, the structure and the material, method and curriculum are correlative terms. Method is never something outside the materials of instruction. Experience is a single process in which the individual perceives the connection between something which he tries to do, and the consequences that flow from that attempt. The teacher helps the pupils in these attempts by suggesting the method and procedure. His method consists in varying the environment with the hope that the modification of stimuli will produce modification of pupils' intellectual and emotional responses. Environment is the medium in which teacher plies his techniques. It is made up of all that concerns the pupil and is continuous with his interests and purposes. The teacher may organise the lesson by controlling the educative environment in one or more structures out of many such pedagogical methods.

Iqbal's method of instruction will be determined by the kind of individuals Iqbal wants to bring up by means of education, and it will be reorganised in the light of child psychology. Iqbal wants to bring up each pupil a free, daring, and creative individual of developed personality. He thinks that the individual can develop all his powers in an atmosphere of freedom which would allow for experimentation with the environment, the exercise of choice and discrimination



in the use of methods and materials, and by learning by direct first-hand experience. In a creative process for the development of personality man must act and react purposefully on his environment.<sup>34</sup> It is not a matter of passive adaptation to a static environment. Moreover, Iqbal thinks that the child, because of his native tendencies, is interested in activity. He expresses himself through the activity of construction. For that he requires a concrete type of knowledge which is useful to him for application in actual life. This also applies to his school subjects. Theoretical, abstract, and far-fetched ideas are useless for him.

According to Iqbal, man has been placed in such an environment which is suited to the development of scientific attitudes and intellectual powers. His life in a growing and changing environment depends upon "the perpetual expansion of knowledge based on actual experience. The experience of the finite ego to whom several possibilities are open expands by trial and error. Therefore, error . . . is an indispensable factor in the building up of experience."<sup>35</sup> It follows from this that, through a spirit of intellectual effort, trial and error, and intelligent exploration into the realms of thought, one can make an original and valuable contribution to the enrichment of life. He encourages freedom of thought and originality for the achievement of something unique.<sup>36</sup> He, therefore, favours those methods of instruction which allow a student in his process of learning a chance of intellectual initiative, and learning from his own mistakes. He favours the methods of self-activity and learning

34. *Supra*, pp. 52-5.

35. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 82.

36. Iqbal, *Payam-i Mashriq*, p. 62.

by doing, which confront the students with new situations and problems, compelling them to put in their efforts purposefully with the resources of their environment, to fit the means to the ends, and to rely on their own efforts to learn to overcome their difficulties themselves. Iqbal's ideas imply a somewhat similar interpretation of the psychology of learning and experience as of Project Method. The movement of life "is determined by ends, and the presence of ends means that it is permeated by intelligence. . . . Thus ends and purposes, whether they exist as conscious or unconscious tendencies, form the warp and woof of our conscious existence."<sup>37</sup> Thus it appears that life and experience are purposeful and intelligent, and hence suitable educational techniques like the Project Method, in so far as it is based on purposeful activity, is more conducive to develop the right kind of intelligent attitude for the development of personality.

Iqbal exhorts for purposeful activity by thinking, planning out things and trying alternative ideas and schemes. Intellectual curiosity and search for truth, for him, are more important than truth itself. He says :

Would you ensure the phoenix of knowledge?

Rely less on belief, and learn to doubt.<sup>38</sup>

But intelligence and intellectual knowledge, according to Iqbal, are not ends in themselves but means for the achievement of life's purposes. Man through action transforms knowledge into power for its use in the reconstruction of his environment. Iqbal is, therefore, sceptical of the value of bookish academic knowledge,

37. Iqbal, *The Reconstruction of Religious Thought in Islam*, p. 50.

38. Iqbal, *Payam-i Mashriq*, p. 86.

and consequently textbook method which often consumes the vitality of students and fails to equip them properly for a life of active struggle. The active quest and yearning for achievement gives vitality to knowledge and life. Therefore, that knowledge and learning is profitable for the development of individuality which comes through activity and experience in all its cognitive, affective, and conative aspects.

According to Iqbal, the individual exists and develops in his manysided social environment by establishing contact with the surrounding reality. A life of solitary, self-sufficient contemplation which cuts him off from the stimulating and energising currents of social life is apt to make him egocentric and limited in his interests and sympathies. He would, therefore, recommend social structure as method. Most learning, according to him, takes place in social environment and social context. Social environment provides both content and method of learning. Change in the social context would change the individual. The social structure as method would aim at democratic citizenship of pupils through student government, civic projects in the economic and political life of the community, and classroom teaching and learning by sharing with the teacher the selection of projects and their execution and evaluation.

This method links learning with life. Iqbal's emphasis on the world of phenomena as real requires that the school should try to elicit the intellectual, aesthetic, and moral significance of the ordinary occupations and interests of life, and bring the activities and occupations of life into the work of the school, because knowledge divorced from activity in actual situations

becomes dead and superficial. Iqbal would urge that the school should be in vital rapport with the life outside school. The school should educate children for a changing and dynamic environment. Excursion, observation, and experimentation beyond the walls of the school in relation to community and social institutions is a valuable procedure involving scientific method. It supplements the learning at school. Iqbal would say that realities and phenomena of life should take the place of rigid formulae of abstract thought. As, for example, science may be conceived as a record of struggle of human mind against nature's forces by observation and research, and also as "science in the service of man" rather than abstract laws and formulae. In such a method which has genuine social import, the pupils will face problems demanding their thought and action, and will personally feel the need for even some subject-matter, but with a changed attitude.

It can be inferred from Iqbal's philosophy that different types of desirable activities and experiences for the development of individuality require different methods and techniques. No single best method can be found. Method depends upon teacher and pupils in particular situations and they change as the circumstances change. But changing situations do not necessitate the acceptance of new methods and rejection of old ones. Each method, whether new or old, makes a contribution to the rich store of suggestions indispensable for good teaching and learning.

Iqbal's concept of originality and creativity provides justification for his insistence that teachers and pupils should create method according to particular

situations and should not follow some one method. Iqbal would also agree with those educators who, realising the multiplicity of methods accumulated, have an inclination to determine the general features of an educational undertaking or unit, to be used in practical school situations because it utilises any of the methods in different phases of the lesson required.

Iqbal would not accept the organisation of the lesson, singly and exclusively, either in logical or psychological order. He would recognise pre-planning and preparation of lesson and relevant information into logical steps as essential provided that, firstly, the logical order does not become too formal and a source of imposition and indoctrination and, secondly, the teacher is sensitive to the interests and needs of pupils and is aware that both logical and psychological orders are necessary for different phases of the same lesson.

According to Dewey, method is not antithetical to subject-matter. It is effective direction of subject-matter to desired ends. Methods mean that arrangement of subject-matter which makes it most effective in use.<sup>39</sup> Or, in other words, it is a statement of the way the subject-matter of an experience develops effectively and fruitfully. The assumption that method is something separate is, according to Dewey, connected with the notion of isolation of mind and self from subject-matter and the world of things. It makes instruction and learning formal and mechanical. According to Dewey, the traits of a good method expressed in terms of the attitude of the individual are straightforwardness, flexibility, intellectual interest or will to

39. Dewey, *Democracy and Education*, p. 194.

learn, integrity of purpose and acceptance of responsibility for the consequences of one's own activity including thought.<sup>40</sup>

Dewey advocates the principle of activity as a means of understanding the lesson. Pestalozzi and Froebel thought that objects should first be known and then used whereas, according to Dewey, the objects become usually known and senses are incidentally exercised, in the course of using objects to achieve some ends. He insists that activity must involve some kind and amount of overt doing.<sup>41</sup> Growth in knowledge is not possible by thinking alone. Thought must be tested by action to become knowledge. Activity, according to Dewey, is in the nature of child looked at philosophically, psychologically, and biologically. It is a series of changes adapted towards accomplishing an end.<sup>42</sup> Thus he would have objects and materials used at school in both work and play as a means of achieving ends suggested by the child's impulsive activities.<sup>43</sup> In striving to achieve his ends the child should act on his environment and note the consequences in terms of his objective.

Instead of studying subjects the student works over projects and life situations. The problem, according to Dewey, should not start with some school subject but with some life experience. It should be the pupil's own real problem. Hence Dewey recommends "problem method" as classroom method. The steps in this method are the same as in the scientific method.

40. *Ibid.*, p. 211.

41. John S. Brubacher, *A History of the Problems of Education* (New York, McGraw-Hill, 1947), p. 238.

42. *Ibid.* p. 239.

43. Dewey, *Democracy and Education*, pp. 180-1.

According to Dewey, these are identical with the essentials of reflective thinking.

Before arising out of a problem, the pupil has a genuine situation of experience and there is continuous activity in which he is interested for its own sake. A genuine problem develops within that situation as a stimulus to thought, and the pupil clearly locates it. Secondly, he collects data and analyses them, which suggests various ways of solving the problem. Thirdly, out of the various suggestions, he constructs, projects and elaborates his own hypothetical solution in an orderly way. Fourthly, he tests his hypothesis experimentally and sees if the consequences corroborate his initial hypothesis. The outcome of the test is what he learns. Learning is thus the product of the lesson rather than its main objective. Finally, the results of experience are integrated and generalised with earlier experiences.<sup>44</sup> Although in solving a problem each individual has the same procedure, the specific elements of an individual's method of attack upon a problem are found ultimately in his native tendencies and his acquired habits and interests. Methods, therefore, remain the personal concern, approach, and attack of an individual and no list can exhaust their diversity.<sup>45</sup>

The teacher and pupil make a joint investigation of the problem. The teacher creates doubts and stimulation to think. The problem should be suitable for pupils and moderate in the degree of difficulty. Independent thinking and self-reliance on the part of the pupil is commendable, but when he is in difficulty the teacher should suggest and direct his activities to cross the

44. John Dewey, *How We Think* (Boston, D.C. Heath and Company, 1910), pp. 68-78; *Democracy and Education*, pp. 179-92, 203.

45. Dewey, *Democracy and Education*, pp. 203-4.



hurdle. Knowledge of or thinking on a problem involves action. Problem-solving is not opposed to traditional methods. Sometimes it embraces them, but the effect is different, because they have a functional context.

Dewey gives this method a social setting by conceiving of the school as a social organism, and a miniature co-operative society. The method of instruction for him has value to the extent that it is animated by a social spirit, because moral and social qualities of conduct are identical for him.<sup>46</sup> Children are grouped and bonds of school become strengthened with the family and the community. Informal domestic and industrial activities are taken from the community into the school, and constructive and creative projects are undertaken. Some of them are individually pursued, others by the common social effort of the whole class, frequently reaching out into the community.

Thus, it can be concluded from the above exposition that Dewey and Iqbal agree in their points of view on method.

### **E. Individual Differences**

The doctrine of individual differences which is popular and current in modern educational thought is a sign of the acceptance of the individuality of each pupil. According to this, children differ widely as to sex, height, weight, mental and intellectual capacity, interests, attitudes, and other emotional dispositions. Not only do they differ in such traits, they also differ in the rate and manner of growth in different capacities.

46. *Ibid.*, p. 415.

For Iqbal, individuality rather than universality is the goal of all life. Emphasis on individuality makes life full of enthusiasm. The whole educative process would be organised according to the individuality of each pupil. In that case, according to Iqbal, indigenous experience of the child rather than universality of reason would become the measure of all educational practice. Iqbal would stress the reorganisation of social structure as method. Creativity and originality in experience as a source of social progress can be expected if the teacher recognises the uniqueness and looks into the requirements of each individual pupil, in practical situations. The teacher should provide an environment where there is elasticity, variety, and room for individual adaptation, so that the unique individuality of each child belonging to different psychological and physiological types can be brought to development and expression.

But individuality, according to Iqbal, is not fixed and rigid. Nor is the social uniformity inelastic. For Iqbal, group culture and the individual's creativity are not contradictory, because the development of individuality depends upon the culture and traditions of the group.<sup>47</sup> The individual uses the culture of the group for its reconstruction. Hence the universal in the social heritage should be subject to amendment in the light of the individual's experience. By accepting flexibility, the educational problem, according to Iqbal, is to discover within the individual's present experience the interests which the community prizes. By cultivating these, the individual and social interests can be harmonised in the classroom. Groups should

47. *Supra*, pp. 85-7.

be formed in the class by reconsidering and also reforming almost every time when there is a change in the area of instruction.

Iqbal does not emphasise only the development of unique personality. When he conceives of democracy composed of unique individuals, he is also of opinion that democracy is possible only through mutual understanding and areas of common interests. Hence in its application to a class of pupils and their grouping both heterogeneity and homogeneity are required. Individuals are homogeneous in some traits and heterogeneous in others. A heterogeneous group shares a greater variety of experiences of its members and enriches the common experience of the whole group. A certain level of homogeneity is desirable and necessary to ensure communication, to economise the teacher's work and to expedite the progress of the pupils.

Iqbal would disapprove of the idea of sharp and strict division of pupils into intelligent and unintelligent or leaders and followers, which is based on a wrong conception of individual differences.<sup>48</sup> Almost any normal pupil may lead in something, and almost anybody may be a follower in something. There are too many activities in the modern world for a person to be a leader in everything. Moreover, to be a good leader one must also be a good follower. Furthermore, if leadership is to be really appreciated by followers, they themselves should be leaders in some things.

According to Dewey, there are variations in individuals. These should not be suppressed for the sake

48. *Supra*, pp. 93-5.

of uniformity at the cost of originality and confidence in one's quality of mental operation, because, due to uniformity, a single mould of method and material of study will prevail which will encourage artificiality.<sup>49</sup> Each student must have originality of attitude towards experience, and should not be measured by the product of experience. The development of individual differences results in social efficiency and it is not against social expectation.<sup>50</sup> According to Dewey, a progressive society counts individual variations as precious since it finds in them the means of its growth. Hence, a democratic society should allow for intellectual freedom, and the play for diverse gifts and interests in its educational measures.<sup>51</sup>

Thus, both Dewey and Iqbal recognise the facts of homogeneity and heterogeneity among individuals, and also their value for the development of the individuals as well as of the community. They value the peculiar capacities of each individual and emphasise their wholesome growth and development for the enrichment of individuality and its contribution to culture.

### **F. The Teacher**

There is a change in context in modern education. It lays stress upon the importance of the task and responsibilities of the teacher, which have become more difficult and complex than in the past. It is usually said that education in the modern era is child-centred, but it would also be justifiable and realistic to say that the emphasis on the responsibilities of the

49. Dewey, *Democracy and Education*, p. 354.

50. *Ibid.*, p. 142.

51. *Ibid.*, p. 357.

teacher is more than ever. This is because education is becoming more and more professional and technical. There is a growing recognition that the ultimate success of an educational system depends upon the teachers serving in the schools of that system.

Iqbal idealises the democratic state of affairs in which men of concentrated personalities work together all for each and each for all. The actual working out of such a state of affairs necessitates the development of democratic leadership in all affairs of life. The democratic leadership in the school is necessary for the development of a democratic leadership in other social institutions.

The teacher is an important element in Iqbal's pattern of education. A survey of Iqbal's views, as inferred in the previous sections of this chapter, reveals that the teacher's function is not mere promotion of literacy by imparting a certain limited quantum of knowledge to the pupils. Due to a higher conception of aims, curriculum and method of education as inferred from Iqbal's philosophy, the importance and responsibility of the teacher are greatly increased. The main direction of the educative process depends upon the teacher. He determines the type of opportunities for the learning and growth of the pupils. He frames objectives and arranges curriculum materials according to immediate learning situations and experiences under the suggestion and guidance of his superiors. In fact, he is the key to the whole educative process.

The main characteristic of Iqbal's view about the teacher is that he is the child's ideal, guide, and sometimes even a model to be followed. He is a leader

who inspires and teaches by example as well as by precept. The pupil should have some type of devotional respect and gratitude towards the teacher, as Iqbal has towards his guide, Rumi.<sup>52</sup> There should exist an understanding and deep regard for the personality of one another between the teacher and the pupil. The teacher should be such a person who commands the respect of pupils by virtue of what he is. According to Iqbal's line of thinking, a good teacher never openly demands respect, but his bearing is such as wins it. He is, as a result of wider experience and greater maturity, able to interpret life to his pupils. He should be a specialist in the knowledge of what he wants to teach. Iqbal is not alone in placing stress upon the professional excellence of the teacher for pre-planning of the lesson and preparing relevant information for better discharge of his duties. Iqbal is also aware of the necessity of the teacher's knowledge of the pupil whom he teaches. As it is impossible to teach a subject without a thorough knowledge of it, it is equally impossible to teach a student without a thorough knowledge of him, for the proper growth and development of his individuality. Iqbal would agree with Kandel that the shift of emphasis from subject to the child has, in fact, been a shift of emphasis to the teacher who must know both the child and the meaning of subject or what he teaches in a particular cultural environment.<sup>53</sup> For this, the teacher requires a higher standard of preparation and professional status by giving up the old idea that "anybody can teach".

52. *Supra*, pp. 24-5.

53. *The New Era in Education: A Comparative Study* (Cambridge, Massachusetts, Houghton Mifflin Company, 1955), p. 325.

According to Iqbal, the teacher's prolonged and specialised preparation should include a broad general education, training in ability to understand the place of cultural assets that he finds in the environment, and the acquisition of skill in understanding pupils as growing individuals. He should grasp the meaning of education in the past and in the present, its relation to society, and the contribution of psychology to the learning process. According to Iqbal, teaching really involves a sympathetic understanding of the place of knowledge in the growth of each pupil, and its value to society.

To Iqbal, the teacher during his life career is a learner continually engaging in his growth by having a broad horizon and open mind. He should stimulate children towards social progress. He should create the educational environment of the child and be a source of his inspiration. He should not shield the students; rather he should encourage them to make their own decisions and judgments, and thereby solve their own problems themselves.<sup>54</sup> He makes definite plans which are capable of modification as conditions change. He wishes his pupils to plan things and to change them if necessary on the basis of intelligence. He disapproves of his pupils taking their impulses and superficial desires as guides to action. He should secure the intelligent participation on the part of his pupils in the development of purposes, policies and plans, by exhibiting his democratic spirit.

In order to work with the pupils, the teacher has to secure their participation by invoking their interest and calling for effort and discipline. Iqbal preaches a

54. *Supra*, pp. 92-3.



life of effort and activity. For him, effort is the henchman of interest and purpose. Individuality develops by putting forth effort in order to face hardships and to realise ideals. Discipline is born of the perseverance and endurance of the pupil in following the ideal with effort.<sup>55</sup> The teacher may create interest in the problem, and may even appeal to the child's will and self-respect to put forth effort in a disciplined way. Interest is aroused when the pupil confronts some difficulty. Taking interest as in impulsive urge is not sufficiently broad, according to Iqbal's view, to provide for all the needed education because doing a thing on account of one's being interested in it is too ideal to be always practical and at times too individualistic to be desirable.

Immediate interests of pupils, from the viewpoint of Iqbal, leads them towards spontaneous activity connected with present situation and also with present satisfaction, and therefore needs a voluntary effort. The interesting activity is carried forward because interest arouses enough effort to move the task on its way to completion. Conversely, the teacher should direct the effort of the pupil to give birth to effort. From Iqbal's point of view, interest should primarily permeate all school activities but, if required, it may be supported by voluntary attention and effort.

Discipline, according to Iqbal, is inherent in all genuine teaching-learning situations. It is an intimate part of the personality and directive activity of the teacher. The directive activity of the teacher leads the pupil towards habit formation and self-control which are important factors for genuine and internal kind of

55. *Supra*, pp. 63-4.

discipline. According to Iqbal, when an activity is self-initiated, organised, purposeful, intelligent, and resolute, it is being pursued in a disciplined way.

According to Iqbal, interest like purpose is peculiarly personal to the pupil. The learner identifies himself with the kind of activity which his environment invites. It begins with a purpose in the present experience, and continues till the purpose is achieved. Hence interest depends upon what has significance for the child. Discipline and duty are not opposed to interest. They are the power to exert in the face of obstacles till the deferred values have been realised.

Iqbal would believe that there should be certain optimum social conditions such as law and order which must obtain in the school if effective learning is to take place. According to Iqbal, discipline does not come either from the teacher as obedience to his will or from his interesting instruction, but from a social order of all the students as a function of a group purpose. There is some rule of law according to which the children and the teacher should regulate their conduct, and this ensures their freedom. In this way freedom is the offspring of authority and law. Freedom, according to Iqbal, means to do what the law permits or urges to do. The child learns freedom under the discipline of law.

It can be inferred from Iqbal's philosophy that the freedom of the pupil does not require a repressive discipline of the teacher, but favours a suitable kind of self-government in school. The rigidity of the teaching procedures, prescription of rigid standards of achievement, and mechanical discipline are all unwarranted interference with the freedom of the child's growth. According to Iqbal, disciplining of power

is, of course, essential for working towards an effective expression of the self. This discipline should be a restraint from within, inspired by a recognition of social obligation and of conditions necessary for fruitful and intelligent activity in a given situation.

Iqbal disapproves of discipline by the authority of the teacher and maintained by fear of punishment. Fear is an evil which hinders the development of personality. The child is afraid of his teacher and irrational opinion of his fellows, who are generally impatient to newness and originality, and consequently the child is unable to give expression to his freedom of thought and action, and independent judgment on some vital issues due to the fear of a constituted authority.

According to Iqbal, academic freedom on the part of the teacher depends upon his training and experience. If he is going to criticise the social order, the community should have assurance of the competence of the educational leadership of the teacher. The teacher has academic freedom for reconstructing the social order through persuasion, and it is limited to the field of his specialisation. Within this area, he should be free to investigate, publish and teach the truth as he sees it. Iqbal would like the teacher to act. The teacher should present all the sides of the controversial issue without indoctrination, so that the students can independently think themselves through to their own personal convictions. Iqbal would advocate that the school should be a fearless critic of the *status quo*, and should be an instrument of social progress by departing from conventional ways of thinking and acting. Iqbal thus allows academic freedom

to the teacher who, consequently, will be able to educate the children in a free atmosphere in order to liberate whatever genius is latent in any child's individuality.

According to Iqbal, the teacher must negotiate many personal relationships with his pupils, his colleagues, his supervisors, parents of children, and the lay public. He should not underestimate his relations with his pupils. The teacher should know the pupil and about his home for the direction of his growth. Education will be effective if there is a real meeting of minds between the teacher and the pupil. Mainly for this reason, the teacher should invite pupils to share in planning the work of their class. Similarly, the teachers should get a chance to participate in the task of the supervisor or inspector and other authorities, in order to determine the policies of their schools. These relations should establish professional solidarity born out of mutual respect and loyalty. The teacher should also contact the parents of children to bring the school and community near to each other through a parent-teacher organisation.

According to Dewey, the task of the teacher is not furnishing readymade subject-matter, but providing the conditions which stimulate thinking, and taking sympathetic attitude towards the activities of the learner by entering into common experience. He should allow the student to devise his own solutions, and learn by engaging in significant activities, where his own activities generate, support, and clinch ideas. The teacher is neither a looker-on nor one who supplies subject-matter and checks students' reproduction of that subject-matter. He is a participant sharing in

an activity. In such a shared activity the teacher is a learner, and the learner is, without knowing it, a teacher and, upon the whole, the less consciousness there is on either side, of either giving or receiving instruction, the better.<sup>56</sup> Moreover, the teacher's task is to teach pupils to do rather than to know, to originate rather than to repeat.<sup>57</sup> The teacher, having greater insight into the possibilities of continuous development in any suggested project, has to suggest lines of activity. He should work out a definite and organised body of knowledge, together with a list of sources from which additional information of the same kind can be secured. This material would indicate the intellectual possibilities of this and that course of activity.<sup>58</sup>

Dewey compares the teacher as a disciplinarian among pupils with the parent's place in the family. He is an important member of the family who directs a well-ordered home life.<sup>59</sup> The teacher should guide the pupils as an active member of a learning group, who must assess the capacities and needs of students. He must also supply subject-matter and content for experiences that satisfy these needs and develop these capacities.<sup>60</sup> He should respect the freedom of his students and, by virtue of his own freedom, take on the responsibilities of the leader of group activities. Moreover, the planning function of the responsible teacher calls for careful deliberation and intention. Occasionally improvisation may be a normal part of

56. Dewey, *Democracy and Education*, p. 188.

57. Dewey, *The School and Society* (Chicago, 1916), p. 41.

58. R. C. Lodge, *Philosophy of Education* (New York, Harper & Brothers, 1947), p. 59.

59. Dewey, *Experience and Education*, pp. 53-4.

60. *Ibid.*, p. 65.

free play of intelligence on the part of both the teacher and the pupils, but the main line of activities will follow from careful planning on the part of the teacher.<sup>61</sup>

According to Dewey, academic freedom given to the teacher is not purely a personal privilege, but it is primarily for the benefit of his students. He should not hand out readymade conclusions but encourage freedom on the part of the student. Dewey disapproves of teacher's method of indoctrination and propaganda as positively unethical. This method treats the child as a means rather than as an end. Instead of using his intellect independently, the pupil becomes dependent upon the thinking of others.<sup>62</sup>

According to Dewey, the genuine principle of interest is the principle of identity of proposed line of action with the self; it lies in the direction of the agent's own self-expression and is, therefore, imperiously demanded, if the agent is to be himself. If this identification is secured, the teacher has neither to appeal to sheer strength of will nor has he to occupy himself with making things interesting to the child. According to Dewey, certain activities are interesting because they appeal to natural, biological, and social reaction tendencies located within the nervous system of the normal individual. Dewey formulates the schoolboy's interests as communication or expression, inquiry, construction, and artistic expression. These are the sources upon which depends the active growth of the child. Interest, thus, is a form of self-expressive activity that is acting upon nascent tendencies. Effort is an ally of interest.

61. *Ibid.*, p. 96.

62. Dewey, *Human Nature and Conduct* (New York, 1922), p. 64.

Interest implies effort for completing the incomplete phase of acting by continuity of attention and endurance or will. When study is arranged by the teacher in such a way that it appeals to the interests, then there will be sufficient effort to overcome obstacles without appeal to duty and sterner virtues. Discipline or the development of power of continuous attention is the fruit of endurance and attention. Hence one may conclude that effort and discipline are not external to the pupil and opposed to his interests.

According to Dewey, a teacher who falls back upon discipline, whether in the form of punishment or of external reward, as a motive to the performance of a school task, is a poor teacher and a failure. To Dewey, if children are co-operatively engaged with the teacher in a joint project, the pursuit of the common end will enforce its own order. The children will discipline themselves in order to gain their accepted objective. Hence each member of the group exercises compulsion on every other, and in turn submits to compulsion from him. Dewey thinks that such occasions when pupils remain unruly, in spite of a teacher's best efforts, are very rare. Punishment is permissible at that time only as a last resort, provided it is given to have an educational effect.

Thus, it is clear from the above exposition that Dewey and Iqbal agree in their viewpoints on the importance, task, and responsibilities of the teacher.

To conclude this study, some of Iqbal's ideas on educational problems have been inferred from his philosophy, and have been compared and contrasted with Dewey's philosophy of education. Despite their fundamental differences in ultimate aims, in the

treatment of each selected problem, it was revealed that Iqbal's inferred practical ideas compare well with the practical ideas of Dewey, who is considered to be a leading modern educational thinker. One may object to the judgment about and justification of the value and soundness of Iqbal's educational views because of their evaluation from the standpoint and criterion of Dewey's philosophy of education, because, in fact, one cannot judge the value and soundness of the viewpoints of one thinker on the authority of another. Even if considered independently, Iqbal's educational viewpoints point to the fact that his philosophical system has important and valuable educational implications. They further reflect the need for extensive and intensive work in Iqbal's philosophy for its application in education and also in other spheres of life. If his ideas are further elaborated for their value in education, they may serve as a rich store of suggestions for helping to reconstruct any educational system.



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